

THE

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GERALD B. WINROD ★ EDITOR

Wonderful Jesus

— Sermon of the Month . . . By Dr. F. J. Miles . . . Chicago —

" . . . His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." *Isaiah 9:6.*

HERE IS the greatest designation in the world and its history. We meditate on one phrase devotionally. Let us bring to Him who bears it and who alone could sustain such a designation, the adoration of our minds, the homage of our hearts, the emotions of our souls, the volitions of our wills; the worship of our every faculty, capacity and ability, as we meditate.

His name shall be called Wonderful because He is Counsellor, Comforter, Adviser, Advocate; and also the mighty God; the only one who can feel for us as only a fellow man can—appreciatively, understandingly and sympathetically, and then act for us as only the Lord God omnipotent can act.

He is the everlasting Father, who gathers within himself all the attributes and characteristics that are summed up in the phrases, "the Fatherhood of God" and "the Motherhood of God," and brings them home to human hearts for the enrichment of our lives.

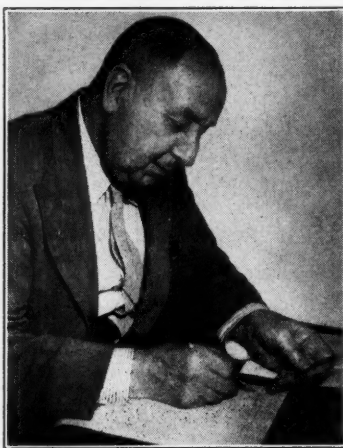
He is the Prince of Peace, who alone brings to us the peace of God resulting from sins forgiven and the stain of conscience cleansed; pardon, purging and the consequent clear conscience, and then works in us the peace of God of a soul "stayed upon Jehovah," who by his Saviourhood and Sovereign Lordship brings us into, and into us, an ever developing purity, peace and power.

By grace He brings us the experience of regeneration and then by a government that knows no end, leads us into a deepening experience and realization of its immeasurable content, reaching throughout all eternity.

HE IS WONDERFUL

He is wonderful as Creator! "In the beginning was the Word, and the Word was with God, and the Word was God . . . without him was not any thing made that was made." "By Him all things consist."

He still makes "all things new," for "If



Dr. Miles

any man be in Christ he is a new creature, old things are passed away, behold all things are become new."

He is not only the everlasting Father but as Isaac Watts originally wrote in "When I Survey the Wondrous Cross," He is "the Prince of Glory" who by precept and example can inspire and enable us to "Remember now thy Creator in the days of thy youth."

He is also wonderful in His revelation and manifestation of God. It is true that "never man spake" as He did, and that "the common people heard Him gladly," perhaps because He used their language and drew His illustrations from the field, the forest, the farm, the fowls, the flowers and the fishing craft. But the adage says that actions speak louder than words! The glory of our dispensation is that God "hath spoken unto us in his Son."

Take such statements as deal with the Fatherhood and Motherhood love of God. "Like as a father pitieth his children," "as

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one whom his mother comforteth," "Can a woman forget her suckling child . . . yet will I not forget thee," "I have loved thee with an everlasting love," "How can I give thee up?" "How can I let thee go?"

God's love is seen in action when Jesus stretches forth His spotless finger and touches the sinful, polluted, loathsome, diseased body of the leper. God's holiness and indignation against sin are manifested in the cleansing of the temple. God's care for, and consideration of, men, are exhibited when the Saviour, more weary than they, sent the disciples across the lake for rest and refreshment while He held the crowd.

Truly "no man hath seen God at any time (but) the only begotten Son, he hath declared him." And He announced, "He that hath seen me hath seen the Father." He was therefore wonderful

IN HIS LIFE.

It is true that our Lord was different, separate, harmless, undefiled. It is true that, as claimed (recorded in Matthew 11:27) He had a unique relation to God.

It is true that He never said "our father." His language was "my Father" and "your Father," "my God" and "your God." But He was a very real human being; bone of our bone and flesh of our flesh. He hungered and was athirst.

It is true that He was not only a man but "the man, Christ Jesus." It is true that deity and its power is manifested in His dealings with men. Nevertheless He was very man. He "was in all points (on all planes) tempted (tried, proved) like as we are, yet without sin."

It would be of no practical value to me, to be told this, if He were not my fellow. God is brought near and becomes very dear to me in the humanity of Jesus. How challenging becomes His teaching and example as for instance, when I hear and see Him on the Cross, looking down on His enemies and lifting up His soul to God for them, "Father, forgive them for they know not what they do."

—Turn To Page 19.

DEFENDER MAGAZINE

Washington Report

A Radio Broadcast . . . By Upton Close

"When little people are discriminated against because of race, color or political views, Senator Langer will rise up and champion them."

HELLO, AMERICANS! This is Upton Close, Watching at Washington. Your Capital is full of just two things this week: stampeding Congressmen, preparing to leave for home, and that Mushroom called the atomic bomb which fighting Navy Admirals and Commanders have had the nerve to call just a "Toadstool."

The session's most colorful Senator is waiting here in our Watchtower to give you a look through his eyes. I shall introduce him in a few minutes.

But first, what about this business of the Navy's belittling the importance of the atomic bomb?

Navy men say the atomic bomb is not at all our first reliance in war. They say top military technicians of all services and countries will bear them out that the Number One weapon in the next war is to be the Germ War—a thought even *more* horrible.

The Number Two weapon, they say, will be guided missiles, with the atom bomb ranking third, and quite possibly, like poison gas in the last war, not used at all by a sort of general consent because it simply does not pay off in terms of destruction. It might be used, they say, purely as a weapon of horror, as was poison gas, so long as one side only possessed it. But now that both sides will have it, there's no point.

They say that bad as was the destruction in the two smaller Japanese cities atom-bombed, more damage was done by one block-buster cross-raid on Tokyo, and military targets were picked out with precision by the block-busters, while the atomic bomb destruction was helter-skelter. And they show that one mile away from where the bomb fell damage to life was only 10 per cent, that goats on the bombed ships in Bikini survived, and well-built, fire-proof buildings not only survive an atomic blast but protect the occupants who are not too near windows.

Then they point to the expense: one billion eight hundred million dollars spent thus far by the Atomic Commission since the factories were all set up and the first bombs turned out, and, say they, a very small stockpile of bombs to show for it—that would be gone in the first few days of actual war, and we would be back to block-busting again performance.

Well, your Watchman here only knows

Speakers, who have recently shared time with Mr. Close on his Sunday evening broadcasts from Washington include . . . Senator Langer, Thye, Williams and Wiley . . . Representatives Rankin, O'Konski, Gwinn, White and Sanborn . . . also General Eisenhower and President Johnson of Temple University.

what he sees from his Watchtower, but he notices that Administration politicians are the first and so far the only persons rushing to deny the Navy's charges. Come to think of it, that should be expected, because this Administration's whole foreign policy, involving much of its domestic policy, is built upon the atomic bomb scare. Of course, building on such a basis has already got our foreign policy men into great inconsistencies. At first we were told that we must pour money into Europe to get Communism cured *before* Russia could get the atomic bomb. Now it is changed to the plea that we have got to build up Europe because Russia *has* the bomb.

Fear that Russia would be able to reach over here with the atomic bomb, if we let her take Western Europe, is what brought the votes of billions of our dollars to Europe.

Well, Congressmen have gone home all mixed up in their minds, knowing that only two things are sure: Death and Taxes. They hope that you voters at home will give them some consistent ideas before they have to return to lawmaking for you, here.

That brings us to President Truman's "box score" on the Eighty-first Congress. His score-keeper, a bright White House girl named Toinette Batchelder, lists "remarkable success" in the Administration's foreign affairs program—what observers of more caustic mind term a "perfect score

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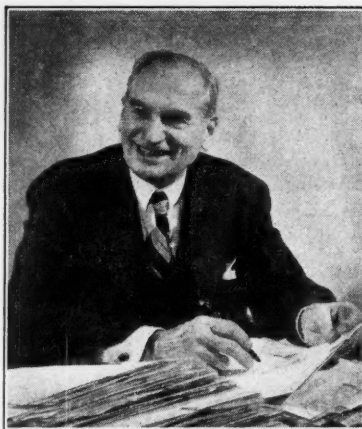
in give-away."

When it comes to the President's domestic program, aside from raising salaries from the President's own to District of Columbia street sweepers, and voting subsidies to "special interests" as usual, the Administration's score in Congress is mostly in the shape of hopes for the second half of the session next year, or even for the new Congress of '51 which labor leaders and socialist programers boast they are going to control absolutely after the next elections.

The President's much-advertised Civil Rights efforts total twenty-one bills pressured by the President with a "perfect" score of zero! Apparently Congress just can not get up a majority for enforcing brotherhood by law.

Perhaps an even worse score-mark was the failure to repeal the Taft-Hartley Act and get a new Labor Relations law. Some of Mr. Truman's political guides still profess to believe that it is good for the President to have this crusade left over to get votes for his favorites in the 1950 Congressional elections. Other realistic politicians say the Taft-Hartley Law issue has been worked to death and is getting deader every day, as major strikes menace our prosperity and our security in a world of active enemies and very unreliable friends.

On Mr. Truman's basic idea for keeping farm votes in line, without losing the good will of the large number of citizens who like to eat, the score is about three-fourths against the Administration and one-fourth victory. The too-clever and vague plan of Mr. Truman's Agriculture Secretary Brannan to have us taxpayers subsidize ourselves as both farmers and consumers got nowhere.



Senator Langer

Guest speaker on Upton Close's coast-to-coast broadcast.

But on the other side, farmers are guaranteed 90 per cent of parity for one more year—which means they can raise big crops that nobody can use but the government must buy for another year, after which, if the law is not changed, the prices guaranteed to farmers become reasonably flexible, down to seventy per cent of what is called "parity."

To sum up, the legislation intended specifically to capture pressure-block votes: namely enforced "tolerance" legislation to catch two racial groups, Taft-Hartley repeal to catch workers, and bigger and better farm subsidy to catch farmers, all fell down on Miss Toinette's box score. Apparently these groups were not too much taken by that kind of cheese, and the general public resents such politics when it's too obvious.

But Mr. Truman, backed by what calls itself the "liberal" wing of his party, is going to try again, in the 1950 session,

harder than ever!

Now for our guest, who has been waiting here. I asked him up because he is the man behind the final struggle in this session of Congress: the Senate fight over the D.P. bill. He, a Republican but unpredictable, as "regulars" put it, started the ball rolling which was carried by Senators Douglas and Myers, Democrats.

There is one thing on which Senator William Langer of North Dakota is completely predictable—everybody admits it: When the forgotten people, little people, are discriminated against because of race, color or political views, Senator Bill Langer will rise up and champion them. Time and again he has risen to champion the rights of a single individual, however temporarily unpopular.

And here he is: colorful Bill Langer, with convictions on the last fight of the Eighty-first Congressional Session, which he will carry into the next part of the Session, in January, 1950:

LANGER: Thank you Upton Close! Mr. Close, you are doing a fine job for the people of this country. You are continuing the fine patriotic service which has made you many friends, so proud of you personally, which has been an inspiration to the youth of America.

Today, my friends, I have the long-sought opportunity of speaking in behalf of the most important problem that is facing the people and your Congress. It is the all-absorbing question of what we can do for the displaced persons of Europe, including the so-called expellees, these expellees who are really defined as persons of German ethnic origin.

I am speaking to you about the 17 million people who by an agreement signed at Potsdam by President Truman, Prime Minister Atlee and Marshal Joseph Stalin were denied consideration, assistance and relief from the International Refugee Organization by the agreement reached between the major Allied Forces in Potsdam, Germany in August of 1945.

As a political expedient chiefly to appease Soviet Russia, President Truman, Prime Minister Atlee and Marshal Joseph Stalin agreed that some 17 million people whose only crime consisted of being of German ethnic origin could and would be expelled from their homelands.

The majority of these peoples of German ethnic origin had for centuries been living in Czechoslovakia, Poland, Yugoslavia and other nearby nations. They had been peaceful citizens, the vast majority of them opposed to Hitler, and they were entirely an inoffensive people. But because of the agreement reached, they were inadequately taken care of, with the result that no measure of relief of any kind was offered to them. Today they



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are being driven from the highways and byways of Europe. They are wandering aimlessly, picking the garbage pails for what morsels of food they may find.

It grieves me to think that the Congress of the United States, normally known for its fairmindedness and lofty ideals, especially when and where it concerned the down-trodden people of the world, has thus far not seen fit to remedy this tragic situation of the expellees in Europe. At the height of the immediate postwar hysteria they were labeled "not wanted." At no time had the great majority of these people taken part in the war against the United States, but ruthlessly, because of the Potsdam agreement, they have been driven from their homes.

Some of them have starved; others have

been put to death. Thousands upon thousands have died from disease. These expellees might well be labeled "first cousins" of the almost 33 million people of German origin now living in the United States. Thousands upon thousands of them are related to folks of German ethnic origin living in Wisconsin, New York, North and South Dakota, Minnesota, Missouri, and in practically every state.

We are offering amendments to the Displaced Persons Act now pending in Congress which will help. It will help for this act has helped others. America wants to help all people, regardless of race, color or creed.

I, William Langer, Senior Senator from North Dakota, have joined with the

Defender . . . 5

Americans of German origin in their program for German relief in getting justice for these people. That is why I have joined such distinguished philanthropic men as Bernard Hoffman and Otto Hauser of Milwaukee. These officers of a humanitarian and patriotic organization have led the fight. If you will join us in this fight I am confident that when the Senate and the Congress knows all the facts that we will get a law of which all of us can be proud.

CLOSE: Thank you Senator Langer, and a well-earned rest to you after discharging many heavy congressional duties.

Goodbye, fellow watchers—meet me here at the Watchtower next week.

Masters Of Health

A Review Of Dr. Josephson's Book . . . "Your Life Is Their Toy"

NOW THAT Morris Fishbein has been deposed as dictator of the American Medical Association, physicians over the Country can breathe easier.

Press dispatches announced December 1st, as the date when his position as editor of the medical *Journal* would be officially declared vacant.

The organization's House of Delegates voted measures to curb him at its annual convention last June. But this action proved only partially successful. The columns of the *Journal* continued to be used for smear purposes — with incoherent attacks leveled against Dr. William Frederick Koch and others whom Fishbein has failed to control.

Now, with the dictator out of the way, physicians will be relieved of the insufferable conditions created by more than thirty years of his domination.

Medical men are unanimously opposed to Socialized Medicine on sound, consistent and patriotic grounds. But with Fishbein leading the fight, they have been embarrassed and handicapped. (See Major Williams' book "The Untold Story of State Medicine" . . . 25 cents, Defender Publishers.)

extraordinary attainments and literary skill, has, over a period of years, fought the machine responsible for the plight of the profession.

Being himself a Jew, his opposition to the Fishbein clique could not be attributed to anti-Semitism. His book, "Your Life Is Their Toy," has touched off an atomic explosion . . . causing physicians to understand that nothing short of a house-cleaning in their organization can retrieve public confidence.

Fishbein's ouster is regarded as a step in the right direction. But according to Dr. Josephson, a complete overhauling of the American Medical Association will be necessary.

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STUDENTS of human nature have suspicions of exaggerated or strained behaviour in a person or group. They know that some hidden fault is usually indicated . . . and that a "front" is being exhibited to distract attention from a defect.

Jesus compared certain religious hypocrites to white-washed mausoleums, which presented a beautiful appearance to outward eyes, but were filled with corruption and dead men's bones. Their strained efforts of super-religiosity betrayed the Pharisees to the Man before whom human nature was an open book. But other people actually looked up to, and admired, these same religious hypocrites.

Dr. Josephson's book shows that medical organizations, under Fishbein's management, have used precisely this technique. They have draped themselves in a cloak of super-respectability, dinned the ears of the public with professions of purity, and exhibited its pious code of ethics so frequently that many people believe them to be as claimed.

"Your Life Is Their Toy" comes as a polemic, aimed at those whom the Author conceives to be "merchants of medicine." He submits documentary evidence to rip aside masks and starched white gowns, in exposing a malignant system of health control as absolute as anything invented by Stalin, Mussolini or Hitler.

Dr. E. M. Josephson, a physician of

Dr. Josephson seems qualified for his task. He studied at Johns Hopkins and Columbia universities, receiving the B. S. and M. D. degrees in 1916 and 1917. After a period of hospital and post-graduate training, he became assistant medical director of the American Red Cross in Europe during 1921. He then entered upon studies and research in France and Germany, later turning to medical practise and research in America.

The book leaves the reader feeling that the creations of Morris Fishbein comprise a heartless humbug, which toys with the lives of American men, women and children.

George H. Simmons, who preceded Fishbein as medical dictator, is introduced as follows:

"Immigrating from England in 1870, he promptly entered the newspaper field. He was an unscrupulous but astute politician. Impelled by the get-rich-quick spirit, Simmons left the field of journalism in 1884 and launched on a career of medical quackery in Lincoln, Nebraska."

He declared himself as a universal specialist in diseases of men, women and children . . . and boldly announced "A limited number of lady patients can be accommodated at my residence" — which in those times was the form of announcements of abortionists.

Dr. Josephson publishes photographic copies of old newspaper advertisements to support these disclosures. The story of how Simmons seized control of the American Medical Association in 1899, prostituted it for personal gain and later turned the reins over to Morris Fishbein . . . shows what self-respecting doctors of the present hour have inherited.

One gains an impression from reading,

"Your Life Is Their Toy" that the principal difference between Simmons and his successor is that the latter has proved the shrewder of the two!

Dr. Josephson once had occasion to question Fishbein from the floor at a meeting of the New York County Medical Society:

"'Is it true,' I asked Fishbein, 'that the leadership of the medical profession has been corrupt, dishonest and incompetent?'"

"Replying in the affirmative, Fishbein showed an admirable mixture of heartfelt gratitude and respect for the dead. 'Doc' Simmons, he said, was hardly the type of man to lead the medical profession. But, he said, the character of Simmons' rivals for the control of the A.M.A. were, in his estimate of lower calibre than Simmons.

"Organized medicine makes its bow to the nation under the banners of the American Medical Association, the American College of Surgeons and local academies of medicine. Because of the coercive laws and regulations, tens of thousands of physicians have been forced to join the A. M. A. Its membership comprises about 116,000 physicians, or three quarters of the profession, making it the largest medical organization in the country."

"Neither competence nor reputability are signified by membership. On the contrary, the less reputable physicians invariably join to shield their malefactions. Payment of the annual fee of \$20 for membership in the county societies is the only real qualification above the possession of a medical degree.

"In the case of threatened loss of control of the Society by its established bosses, no crooked political device is neglected in the battle to retain it."

The methods used by Simmons and Fishbein to obtain a monopoly on medical

publication and advertising were even more crude and illegitimate. Their methods would have caused arrests to be made in any other business, but medicine is regarded by the laymen with awe. Racketeers were regarded as kings, who could do no wrong!

"Pressure was brought to bear on non-member physicians by all the powers and agencies which the A.M.A. controlled, to force them to join. If they refused they were slandered, libelled and their reputations ruined.

"Members of the Association were forced to subscribe to the *Journal* of the A.M.A. or to some of its other publications, at a high annual cost that yielded a splendid profit. If they wrote for competing publications, they were threatened with expulsion.

"Advertisers are similarly treated by the A.M.A. gang. Their products may not be advertised in any journal owned or influenced by the A.M.A. unless 'accepted.' Since this group includes most of the important popular magazines, the rejected product may be virtually barred from the market. Products do not remain 'accepted' unless the sponsors are prepared to spend considerable money on advertising in the group of medical journals controlled by the A.M.A.

"All of these extortions are carried out, of course, in the sanctimonious guise of protecting the public."

Simmons and Fishbein altered and devised the "Code of Ethics" in such a way as to muzzle the rank and file of the profession, and give the overlords a monopoly of medical business and advertising. This code makes it a violation to speak or write for publication without the permission, censorship and approval of the bosses.

Whatever the latter might do on their own initiative, however, was designated as "ethical." New researches and discoveries, no matter how desperately needed in the interests of public health, are deliberately withheld until those at the top can gain control of their manufacture and distribution.

This, in a few words, explains how and why the principles of Koch therapy have been kept from millions of people — innocent victims who need not to have suffered and died from so-called incurable diseases.

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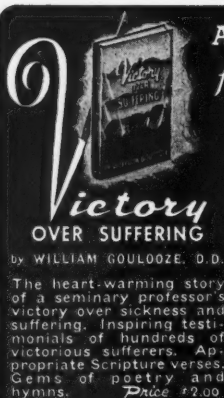
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IN 1932, Dr. Josephson withstood the "merchants in medicine" publicly and resigned from the A.M.A., when it became apparent that genuine research could not be carried on in the organization.

About the same time, he discovered the cause and treatment of primary glaucoma, which frequently results in the hopeless blinding of adults. The method of treatment is with cortin, the hormone of the adrenal cortex gland. It makes unnecessary operations from which many of the leaders of ophthalmology derive a large part of their incomes.

The enemies of humanity exposed in "Your Life Is Their Toy," undertook to suppress Dr. Josephson's discovery. Thus a spectacularly successful treatment has been denied the general public because of selfishness and greed on the part of those who wield the powers of health control.

"A highly lucrative phase of medical business is the drug industry," writes Dr. Josephson. "Simmons fashioned the entire structure of the A.M.A. to the purpose of gaining a whip-hand over the profitable trade. The *Journal* of the A.M.A., the publication, publicity and advertising rackets, and the censorship of the press were all designed with an eye to it."

The widely publicized "Seal of Acceptance" of the A.M.A. is pictured as an infamous device used to procure expensive advertising schedules for the *Journal*. In the past, positively harmful substances have received acceptance and been profitably advertised, while such harmless medicines as cod liver oil were rejected.

Sulphanilamide was taboo for over two years after its unique value had been recognized and broadcast in the European medical journals. As a consequence, numerous victims of the deadly disease streptococcus septicemia, popularly known as "blood-poisoning," were left to die — human sacrifices on the altars of medical racketeers.

These are only a few of the amazing charges made by Dr. Josephson.

* * *

THE MOST notable and criminal case on record is that of Dr. William Frederick Koch.

A scientist of international fame, Dr. Koch's educational background was fault-

less. A graduate of the University of Michigan in 1909, he received an M. A. from the same school in 1910 and later a Ph.D. His medical degree was conferred by the Detroit College of Medicine of Wayne University.

During 1910-13 he was instructor in histology and embryology at the University of Michigan . . . and for the next six years served as Professor of Physiology in the Detroit Medical College. It was in those early years, that the knowledge of a successful treatment for many "incurable" diseases penetrated his consciousness.

The stories of Dr. Koch's early successes make the most exciting reading available in modern medical annals. The following is quoted from "*The Birth of A Science*," Chapter Two:

"When Dr. Koch's work was first successfully demonstrated in the fall of 1916, it did not take very long for the medical manipulators (the Fishbein group of racial associates) to invite him to Chicago.

"The scene that ensued almost paralleled the devil's temptation of Christ on the mountain top, offering the Saviour the kingdoms of the world. In addition to offering the doctor a starter of a million dollars in cold cash for his cooperation, they planned to write him up and the Treatment gloriously all over the world and place him on the pinnacle of fame.

"The token they required, in addition to complete and full rights to his discovery, was too much for his Christian spirit to consent to give. The small, powerful minority within the medical profession, which believes that all progress must come either from them or through them, were defeated at this attempt to force young Koch into their bondage . . .

"Because Dr. Koch accepted no gifts, favors, or special privileges from these sources, he later became the object of their most bitter reprisals."

A large number of physicians who have watched the development of Dr. Koch's system, support him inwardly but dare not make their convictions known, for fear of persecution. Meanwhile, many hundreds of doctors in all parts of the United States and other countries, are using the Treatment with beneficent results. The case histories reproduced in "*The Birth Of A Science*" prove this to be true.

Despite relentless opposition, Koch Science continues to advance. Treatments are being administered successfully and health restored to "so-called" incurables — in the face of continuing opposition by the "merchants of medicine."

Fishbein takes credit for Dr. Koch's difficulties, despite the fact that much of the persecution has come through the Food and Drug department of the New Deal administration. Sworn records of successful treatment of cancer, tuberculosis, poliomyelitis and other incurable diseases are available in the book, "*The Birth of A Science*."

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cacy of the Koch therapy was observed last summer in the recovery of Mary Lou Barnes, 19, of Columbus, Ohio, a victim of the dread poliomyelitis.

Her physician, who dared not allow his name to be publicized for fear of A.M.A. reprisals, — explained that the girl's recovery was "miraculously swift" following one injection. Four days after being stricken, she was out of bed; and ten days later, was back at her classes in the university.

Information of this cure (one of thousands) reached the public through Associated Press dispatches from Columbus, despite the censorship long ago imposed against Dr. Koch.

The Birth Of A Science

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Chapter two, entitled, "Hearing Without Judging," answers charges conjured by leftist groups against the Committee while it was fighting to save the Country during the Eightieth Congress.

Chapter three, entitled, "Communism Finds Friends," lifts the curtain on the opposition encountered from the Executive branch of the government, as the investigation of Communism got under way. Efforts toward strangulation began back in the days of chairman Martin Dies, who was later smeared out of Congress by Drew Pearson and Walter Winchell. Following a conversation with Roosevelt at the White House, Mr. Dies reported in a closed Committee meeting:

"The President became very upset. He told me that no one was interested in Communism; that he had heard about it all his life but had seen nothing of it; that it was not a menace. He urged me to concentrate on Nazism and Fascism and forget Communism."

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White House opposition continued without interruption, down to the time of Mr. Stripling's retirement. Since then, the Committee has ceased to excite aversion on the part of Leftists, Socialists and Communists who are trying to destroy the America that Christians love. Guess why!

Each time, during the Eightieth Congress, when Mr. Stripling would expose a Communist in high government circles, President Truman would shout "red herding."

Chapter four, entitled, "The Saga of Joe Lash," shows how Mrs. Roosevelt and others coddled known members of the Communist Party in the White House. Joe Lash is taken as an example. This notorious red was one of a group who became regular guests, entertained socially and aided politically.

Chapter five, entitled, "One Way to Join the Army," is more readable than fiction. It details Mr. Stripling's personal experience with a draft board, which acting under admitted pressure, jerked him away from the Committee . . . and inducted him into the army, with a status of a private, for practically the war's duration.

This explains the scream of protest that rose from Leftist throats when he was later called back to his position as chief investigator.

Chapter six, entitled, "The Eislers," documents the part Mrs. Roosevelt played in bringing these people into the Country . . . how they worked as Stalin's big brains of the Western Hemisphere, but were finally exposed by a painstaking investigation on the part of the Author.

This chapter offers a liberal education in red underworld and underground technique.

Chapter seven, entitled, "Communism in Hollywood," shows how so much red scum came to exist on the silver screen. It is nothing short of amazing that the Committee succeeded in resisting pressure from all sides to destroy this investigation.

"About 75-million Americans attend the movies each week," says Mr. Stripling. "Most of the patrons believe what they see. The House Committee on Un-

American Activities inquired into Communism in Hollywood because our investigators were able within a short period to unearth 33 card-bearing Communist writers, directors, actors and actresses, and to compile thick dossiers on the Communist activities of 75 other influential persons in the film industry."

Chapter eight, entitled, "The Reds and the A-Bomb," is perhaps the most startling chapter of the book. The average reader will find it difficult to control his feelings as he reads the story of intrigue, countenanced and encouraged by so-called liberals occupying powerful posts in our government.

Chapter nine, entitled, "Elizabeth Bentley," leaves no doubt as to the importance of the link in the chain of information supplied by this lady — a former courier and spy of the Communist Party.

Chapter ten, entitled, "Whittaker Chambers," gives a case report regarding one of the strangest men ever to rise on the American scene. One wades through drama, thrills and scares, to piece together a phase of the red plot that staggers the imagination.

Chapter eleven entitled, "Alger Hiss," exposes Communism at its highest level in the government of the United States. Woven into the story of Hiss, are the names and records of a powerful group, closely knit, working in unison, directed by masterminds taking orders from Moscow, moving toward one objective — namely, the Sovietizing of the American people.

Every Christian who reads how Mr. Stripling and others moved in and broke up this machine, will say: "Thank God for the work done by the Committee On Un-American Activities in the year 1948."

Chapter twelve, entitled "Pumpkin Pipers," contains a photograph of what the Author believes to be the most famous pumpkin in the world. Here was stored the tiny microfilms of documents filched from State Department files — demon-

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strating the process by which government secrets were stolen for transmission to Soviet Russia.

Mr. Chambers first turned 65 stolen documents over to a federal grand jury. They of course contained damning evidence against certain top level new dealers. We read: "It was a bombshell whose sound almost immediately reached the ears of Alexander Campbell, head of the Criminal Division of the Department of Justice. He rushed to Baltimore and took personal possession of the papers. He imposed secrecy on all concerned."

When it finally became known that the Department of Justice intended to shield the conspirators, Mr. Stripling again contacted Mr. Chambers. He then learned that microfilm prints of the famous papers were stored in a pumpkin, on a farm near Baltimore.

Chapter thirteen, entitled, "Conclusions," demands study. Here the Author gives needed admonition and explains how the red movement can be successfully resisted in the United States.

Chapter fourteen, entitled, "500 Things You Should Know About Communism," contains 100 Questions and Answers on each of the following topics:

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Communism and Labor,
Communism and Government, and
Communism in the U. S. A.

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"Do not permit the present Christmas season to pass without making this, the greatest of all decisions."

"TELL us the way," exclaimed Thomas.

"We know not the way. How can men be saved? Which is the way to God?"

"I am the way," responded Jesus. "No man cometh unto the Father, but by me."

But men will not believe that. They reject the one and only Way to God and manufacture a way of their own.

As a matter of fact, there are six ways that men adopt today, six ways by which they hope to get to Heaven. But only one is the right way.

1. THE CHURCH.

Millions, there are, who believe that the Church can save them, so they commit the salvation of their souls to the Church. They join the Church, pay the money demanded, and worry no more about it.

But why, I ask, didn't Jesus say something about the Church if the Church can save? He should have. And He would have, had it been so, for He was honest, was He not?

"I am going to found a Church," He might have said, "and then, Thomas, you will be saved by the Church, for the Church is the Way to God." But He didn't. Not a word did He say about the Church.

There is no Church, my friend, no religion, no priest or minister, no Church sacrament or ordinance, that can save your soul. You may join the Church, be faithful to it, give your money, and still be lost. The Church cannot save. That is not its work.

2. MORALITY.

"Be good, treat your neighbors as you

would have them treat you, do not do anything wrong, observe the ten commandments and the precepts of the Sermon on the Mount, obey the Golden Rule, do the best you can, become respectable, and all will be well."

Such are the answers we get from a multitude of others. Man would be his own saviour. He would live such a good life as to be worthy of Heaven.

Well, why didn't Jesus say so? He should have. And if He were honest, He would have. But was He honest? Of course He was. And yet He did not tell Thomas that morality would save him.

My friend, if I can be my own saviour then I do not need Jesus Christ. As a matter of fact, the death of Christ was the greatest atrocity in history if man can save himself. If I could do that I would walk the golden street of Heaven, throw my chest out and cry, "Look at me. I saved myself, I lived such a perfect life that I have a right to be here."

Ah, no, my friend. When I get to Heaven I will point to Jesus Christ and say, "I am here because He died. I was a sinner, but He saved me." I will give Him all the glory.

True Christmas

True Christmas is not chiming bells,

However sweet their sound,

Nor even joyous carols, sung

By choirs the earth around.

It's not the fragrant evergreen,

Nor candle's wavering gleam,

Nor yet the wealth of Christmas

gifts

Of which the children dream.

We love the carols and the bells,

We love a Christmas tree,

And greetings from the distant

friends

We long so much to see.

But all these joys too quickly pass,

And memories grow dim.

True Christmas is to find the Child,

And give ourselves to Him.

—Mary H. Beam

I might as well try to lift myself by my boot straps as to be my own saviour.

3. THE TEACHINGS OF JESUS.

No, no, my friend. Not His teachings—never! His teachings couldn't save anyone. It is His death that counts. He came to die. He came to be a Saviour. It took blood to atone for sin. He didn't point to His teachings when Thomas questioned Him. He didn't say to His disciples, "Thomas, obey my teachings, live according to my precepts, adhere to the principles of the Sermon on the Mount, and you will be saved."

If teachings will save, and beautiful teachings, too, you can turn to Buddha or Confucius. But just as they cannot save, so the doctrines and precepts of Christ cannot save. His teachings tell you how to be saved, but they don't save. It is the risen Christ who saves.

4. HIS EXAMPLE.

There are those who tell us to always ask the question, "What would Jesus do?" and then to go and do likewise. In other words, follow in His steps, take Him as your Example, and live as He lived, and you will be saved.

Lovely! Beautiful, if it could be done. But, listen. I go to a sanatorium, and I say to the patients, "Look at me, take me for your example, act as I do, be strong, walk up and down this corridor like I do."

"Yes," they reply, "that's all very well, but we have something you don't have. We are sick, every one of us. If you will give us your health, then we'll be able to take you as our example."

True, true, indeed. And you, my friend, have a cancer, a great sin-cancer. And until that sin-cancer of yours is dealt

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with, you simply can't take Christ as your Example.

But I'll tell you what He did. Nineteen hundred years ago He came and took your sin-cancer into His own sinless body. And now He offers you Life, His Life, instead. And if you will accept, He will save you, and then you will be able to live like Him. But you must let Him take your sin and death first and give you Life, His Eternal Life. He must be more than your Example. He must be your Saviour.

5. CHRIST AND—

Man insists on adding something, and so he says he is saved by Christ and—. Sometimes it is Christ and the Church. Or Christ and the Sacraments. It may be Christ and a good life, or Christ and the commandments. Very often it is Christ and baptism.

Men love to work. They want to have a part in it. And yet God has said, "Not by works of righteousness which we have done." But with men it is "do." And when they say "Christ and," they add their own works of righteousness.

They forget that the Bible says, "Thou shalt call His name Jesus, for HE shall save," and "Neither is there salvation in any other." Not "Jesus and," mark you, but just "Jesus." Nothing to add. And that brings us to the one and only right Way.

6. CHRIST.

Yes, my friend, Christ and Christ alone.

His answer was, "I am the way." Christ, the only Saviour. There is no other. Not the Church, not your works, not His teachings, nor yet Christ as an Example, but Christ Himself. He is the only Way.

All ways lead to God, we are told. But Jesus didn't say so.

Different roads lead in different directions. One goes east and another west. If I want to get to New York, I take one road. If to Los Angeles, I take another. The wrong road will lead to the wrong destination.

Only one road leads to Heaven and that road is Christ. "I am the way," He said. Not "a" way, but "the" Way, the one and only way. The roads of religion and morality do not lead to God. It is the Road "Christ" that goes to Heaven.

Nor is He the Way-shower. He is the Way itself. Hence, you cannot ignore Him, for there is no other way that leads to God. Christ is man's one and only Hope.

Here is a man who is drowning. He goes down for the first time, struggling furiously in an effort to save himself. He goes down for the second time, still struggling as before. Now he is going down for the third and last time. But he struggles no more. He knows at last that he cannot save himself. He must have help. Someone else must become his rescuer. He cries aloud, and in a moment a man dives in and saves him.

So must it be with you, my friend.

. Defender . . . 11

Struggle as you may — do your best, live righteously—you cannot save yourself. You need a rescuer, a saviour. And no one but Christ, the risen Christ, can meet your need.

"I am the way," said Jesus. "No man cometh unto the Father, but by Me." Not by the priest, mark you. Not by the Minister. Not by Moses or Mohammed, Confucius or Buddha, but by Christ.

And not by the Church and religion, baptism or the Lord's Supper. Not by good works and a moral life. Not by the teachings of Jesus or even Christ as an Example. Not by anything that you are or can do, or that anyone else can do for you; but by Christ and Christ only.

"No man cometh unto the Father, but by ME." No way to God except Christ.

My friend, have you accepted Him? Is He your Saviour? Do you know Him? Or are you depending on your own works, your self-righteousness, for salvation? Are you trusting in one of earth's great teachers, or even in the Church itself, instead of in Christ?

Have you taken the Christ Way? Has Jesus Christ Himself saved your soul, and are you on the Way to God? If not, I bid you, take Him.

Do not permit the present Christmas season to pass without making this, the greatest of all decisions.



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NOTING an increasing interest in the so-called Jewish question, suppose we discuss this subject in the light of Biblical and historical background—without prejudice.

Though beaten and persecuted by Jews, it is noteworthy that our brother Paul, as a Christian, displayed no particular prejudice but rather prayed that they would come to see the light. Dealing with them as individuals, he sought the salvation of their souls.

Indeed, since "God hath made of one blood all nations of men," there should be no Jewish question in a nation devoted to impartial justice and religious and political equality. However, such an issue is made, both by organized Zionism, which in its publications and principles insists upon "Jewish communities" and . . . by their opponents who regard such activities as suggesting dual nationality.

Before going into the record let us look at some of the opinions expressed about these people.

Martin Luther, Protestant that he was, delivered polemics against Jews in Germany, which some modern Lutherans prefer to ignore, lest they be accused of anti-semitism and subjected to reprisal. In one sermon Luther exclaimed:

"To this very day we know not what devil brought them into our land. We did not bring them from Jerusalem. Beside that, no one keeps them here. The country and the roads are open to them. Let them return to their own land. We will gladly give them presents if we can get rid of them, for they are a heavy burden upon us, a plague, a pestilence, a sore trial!"

General Ulysses S. Grant seems to have had opinions about people called Jews, as we read his instructions to the Union army invading the South followed by hordes of carpet baggers eager to plunder the ravaged Confederacy. His orders to General Hurlbut from La Grange, Tennessee, November 9, 1862, were as follows:

"Refuse all permits to come south of

Jackson for the present. The Israelites especially should be kept out . . ."

In his orders to General Webster, Jackson, Tennessee, November 19, 1862, Grant wrote:

"No Jews are to be permitted to travel on the railroad southward from any point. They may go north and should be encouraged in it, but they are such an intolerable nuisance that the department must be purged of them."

Finally, in a sweeping order from Holly Springs, Mississippi, December 8, 1862, Grant decided:

"On account of the scarcity of provisions all cotton speculators, Jews and other vagrants having no honest means of support, except trading upon the misery of the country, and in general all persons from the North not connected with the Army whatever . . . will leave in twenty-four hours or will be put on duty in the entrenchments." (Official Records of the War of the Rebellion, Series 1, Vol. XVII, Part 11, Pages 330 to 424.)

According to American history, Grant, after leaving the presidency, entered business. He was ruined and barely escaped with a clear reputation.

Some years ago we read a paper by a Southern preacher in which he poured forth satire upon the Jews. He said the reason the whale threw Jonah up after three days and nights was because even a whale could not stomach them. Strangely, this preacher later became a leading apologist for the Jews. Why he changed is a question—although we did see a

photostatic copy of a letter he wrote advising an evangelist to call at B'nai B'rith headquarters in a certain city for some money.

APPLEMAN AND OTHERS

Assimilated Jews frequently find fault with their own people. For example, Henry Klein, a New York attorney who served as legal counsel for a defendant in the ill-fated Sedition Trial, delivered the fiercest indictment of the Jews we have ever heard. Klein blasted their leaders and organization before the jury and in private conversation. He left no doubt in anyone's mind that organized Jewry was behind the attempt to frame prominent opponents of Communism.

Some years ago in *The Saturday Evening Post*, Milton Mayer, a Jew, wrote an article, "The Case Against the Jews," which almost ruined the editor and brought down threats of boycott and financial obliteration. Mayer ridiculed his people for taking Gentile names and having plastic surgery performed to change their features. He said: "You can change your noses but you can't change your Moses."

Christian leaders of fundamental persuasion viewed with concern an interview Evangelist Hyman Appelman reputedly gave the *National Jewish Post*, September 9, 1949. Excerpts from the story run as follows:

"Asked whether he had ever expressed this philosophy by joining any secular Jewish organization, Appelman replied, 'I'd like very much to do so, but I feel I would be unwelcome.' He said he would like to join the Zionist Organization of America, the B'nai B'rith and the Anti-Defamation League, praising the latter highly for its work to protect the name of 'my people.' Appelman said he had been a member of the ZOA in Chicago before his conversion. He grew up in Chicago, to which he came from Russia at the age of 14.

"Appelman was eager to present evidence of his continuing affection and identification with Jews as a people. He said he frequently makes appeals to his audi-

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ences for money for Jewish DP's. 'I have always contributed to the United Jewish Appeal and I will continue to do so,' he said. He was reminded that many Jews regard an apostate (*meshumed*) with contempt as one who has deserted his fellow Jews. In response Appelman insisted that he believed his appearance in any city helped to improve relationship between Jews and non-Jews.

"He said that perhaps some converted missionaries to Jews were making a fine income as racketeers but said that he was not a missionary to Jews.

"He was asked what happened when he was visiting his parents' home during Passover. He said he had never managed to be there on that occasion, but that he would certainly take part in the Seder if he did happen to be in Chicago, on that Jewish holiday.

"He said he has read everything written by the late Rabbi Stephen S. Wise and Dr. Abba Hillel Silver. He said he followed the Zionist news closely and described himself as an ardent supporter of Zionism.

"The Appelmanns have two children, a boy of 12 and a girl of 11, who are being raised as Christians. Appelman said he would have no objection to either of them marrying Jews and that he would not insist on conversion of such prospective children-in-law as a condition of marriage. He said he would try to convert them, however.

"Asked about the attitude of Jewish civic defense agencies toward his preaching, he said he had only one complaint in his seven years of evangelism. The Anti-Defamation League felt that the title of one of his sermons 'Hatred of the Jew' was undesirable, so he changed it."

The Evangelist's praise of Wise was a cause for criticism among editors of Church papers, because of the rabbi's ridicule of the Virgin Mary and long association with Communist front groups. His praise of Zionism also provoked controversy because it divides the allegiance of its adherents.

Some Christians feel that the reason why various Bible teachers go out of their way to extol Jews is because several large professedly Christian colleges receive Jewish money or are under mortgage, and slant their teaching of students accordingly. Those who do not so teach, are attacked as "anti-semitic" and greatly embarrassed.

Stephen, an early leader of the Church, exclaimed: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts 7:51. He was stoned.

HISTORICAL ANALYSIS

Theologians who call the present people "Jews" or "Israelites," have about as

much foundation as we have for calling American red men "Indians."

Indians are native of India. Columbus thought he had landed there, instead of on a new continent, so he gave the aborigines this title. By tradition we have referred to them as Indians ever since.

So it is with the "Jews." As history students we know that genuine Jews are of the tribe of Judah, descended from a man of that name, one of the sons of Jacob, or Israel. There is no evidence that the promises to Israel, all twelve tribes, were the exclusive property of Judah, or that Judah alone should be called Israel. Romans 9:6.

It is argued that Judah is all that remains of old Israel, but Samaritans, living in Palestine to this day, are as much remnants of the twelve tribes as the Jews. They, too, are of Israel.

We observe that the word "Jew" is not used in the Old Testament until after Solomon's death when Israel split into two camps, henceforth being called Israel and Judah. Finally both were carried into captivity in the Babylonian war, some of them, mostly Jews, later returning to rebuild Jerusalem.

A remnant of Israel settled in Samaria. When Jesus came, there was hostility be-

tween the Samaritan Israelites and the Jews. While there had been a sort of brotherhood between them, the prophet Zechariah (chapter 11) predicted 487 years before Christ, that God would break even that bond, along with His covenant when Messiah should come and be betrayed for 30 pieces of silver.

There is no record that the Samaritans had ought to do with Jesus' betrayal and execution, but this certainly cannot be said of Judah. The man who did the actual betraying was named Judas (Greek *Judas*).

Apparently many Jews in Jerusalem at Jesus' time were legitimate, even though their ancestors had, and other Israelites, intermarried with over 200 other nations during the captivity. In the rebuilding of Jerusalem, only Israelites able to produce their family histories were permitted to take part. No genealogy, no Jew. That was law.

In 70 A. D. the Roman army under Titus, angered by the Jews, took Jerusalem. Later, in 135 A. D. Hadrian burned the city, not leaving one stone standing upon another, as Jesus had foretold.

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Even in Paul's time, the Jews, who had filtered into influential positions in Rome, were expelled from Italy. Among them were the Christians Priscilla and Aquila. After the burning and temple destruction, there is little evidence of what happened to the Jews or where they went. Likewise the ten "lost tribes." That is all we know of the genuine Jews, of Semitic ancestry. Today only God knows who may be a real Jew with a family history.

RUSSIAN KHAZARS

Many people called Jews today do not even come from Hebrew-speaking forebears, their language being Yiddish. Some of them are Jews by religion while others, perhaps Christians or atheists, do not even make that claim. Being neither Semitic nor Hebrew-speaking, often non-religious, they are no more Jewish than an Apache is an Indian. Historians agree on that score.

In Revelation 3:9 we read: "I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie."

During the recent controversy over who should have Palestine, a well known group purchased full-page newspaper advertisements, from which the following is quoted:

"Zionists throughout the world trace their historic ancestry, as a general rule, to the non-Semitic, eastern European, Yiddish-speaking Jews of Asiatic Turco-Finn racial, and Khazar national origin. The eastern European, Yiddish-speaking Jews are direct descendants of the non-Semitic, Turco-Finn, Asiatic tribal nation, known to history as Khazars, who immigrated from Asia into Europe about A. D. 100.

"After seven centuries of successful conquest, the Khazar Kingdom developed into a country of about 600,000 square miles. This pagan kingdom of heathen people was converted to Judaism at the end of the seventh century. After this conversion, the Khazar nation officially became a Jew State, with none but Jews permitted to sit on the throne.

"After an amazing history, covering another 500 years, the Khazar Kingdom was conquered by the Russians and became a part of the rapidly expanding Russian Empire. The Khazars, ancestors of the non-Semitic, eastern European, Yiddish-speaking Jews, had never set a foot in Palestine."

The *Jewish Encyclopedia*, Volume IV, devotes five pages to the Khazar story. From page 1: "Khazars (Chazars), a people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews in Russia . . . It was probably . . . that

time (A. D. 679) . . . (they) embraced the Jewish religion."

Russian Khazars and their descendants, obviously, should not be called "Jews," just as Christians should not call themselves "Gentiles." That word means "heathen" or "pagan." At one time the real children of Israel, chosen of God to be "a light unto the Gentiles," rightly termed other nations Gentiles. But because they failed, God reprimanded and finally dispersed them.

Instead of enlightening the Gentiles, the Jews dispersed them. When Peter visited and ate with the Gentile Cornelius, it vexed even those who had become professed followers of Christ. (Acts 10:28; 11:3)

So we find that history traces a clear record of a united national Israel to Solomon, then a divided one of Israel and Judah to the captivity, then the return of a remnant of Judah to Jerusalem where Christ appeared, and part of the other tribes to Samaria.

In A. D. 135, the Jews having finally rejected the Messiah, the last dispersion took place and their history ends there. We have only theories as to what has since happened to them. The Yiddish-speaking Russian Khazars embraced Judaism and its Talmud (which Jesus denounced in Matthew 15:3), henceforth claiming to be Jews, and about 1203 A. D. the Chinese emperor Genghis Khan overran Asia, some of the Tartars settling in northern Palestine, adopting the Jewish religion and, like the Khazars, thereafter calling themselves "Jews," "Israel" and "God's chosen people." The history of these imposters may be traced down to modern times, but not the original Judaists

That settles national Israelite history to date. Only God knows whether anyone living today is an unblemished descendant of old Israel. Such a person would, to be authentic, have to submit his family genealogy.

The modern government called "Israel" does not clarify matters. One need not be a believer in any religion nor of any given race or nationality to be a citizen. Yet many people, not well versed in history, ignorantly call this conglomeration of everybody in Palestine "Israel restored." Even Otto Kahn's name is not Hebrew, but a corruption of "Khan"—a descendant of Genghis Khan's mongolians, not the Jews.

THREE VIEWS

The three chief theories about Israel are:

(1) That those called "Jews" are "God's chosen people." Nothing is said about the other tribes, the present Jews being credited with being *all* Israel instead of Israel.

(2) Another school thinks the Jews are of Israel but that the ten lost tribes migrated to England, all Anglo-Saxons being national Israelites. This school, like the first one, inaccurately calls the present Khazars and Tartars "Jews," without regard either for history or the unbelief in Judaism among these people.

(3) The third school represents New Testament thought, predicated on the proposition that Christ's coming revised all previous attitudes. His visit to our level resulted in the creation of a new race of people. Those who receive, through the new birth, the uncreated life manifested in Him become "new creatures." Collectively, these people comprise the *true Israel*—of which Old Testament Israel was a type. They are Abraham's descendants as "the stars of heaven."

Ancient Israel was *called out* of the other nations to be a separate people, even as twice-born believers making up Christ's true Church are today *called out* of the world.

SUMMARY

Because Bible teaching has been neglected, cultist ideas have risen, confusing the simple, transparent teachings of the revealed Word.

Protestantism has produced mighty historians, and we are more apt to be accurate through making use of their accumulated knowledge, than by trailing after some so-called "Conference of Christians and Jews," devoted to Jewish propaganda rather than the propagation of New Testament truth.

The propagandists have succeeded in making the Jewish question a "hot" issue in the Church, which ought not to be! Sometimes brethren go so far as to become enemies because of it.

And all because the Scriptural definitions of two words are not understood—Israel and Jew.

Paul, in writing to the Church at Corinth spoke of "Jews, Gentiles (and) the Church of God." We note at once that Gentiles are not the Church of God, but separate from it. This makes absurd the idea that Christians are Gentiles. Neither are the Jews the Church of God, having rejected its Founder. To speak of "Christian Jews" is a misnomer. Obviously, then, when a man is converted to Christ and enters the Church he is a Christian, and neither Jew nor Gentile.

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Much of our trouble is caused by people who insist upon being Jews or Gentiles in the Church. The same situation caused grief among the Galatians in New Testament times.

It is axiomatic that no one can be saved of this world unless he is called out, which is the precise meaning of the word "Church" (Greek *ekklesia*, called out).

The Jews, who rejected the only One who can save anybody, and the Gentiles, who are heathens without faith, are not called out and saved. It is equally certain that the only way they are going to be called out and saved is to enter the Church of God. There is no Scripture which says that God has one salvation for Jews, another for Gentiles, and another for the Church.

Everyone accepting salvation, then, must cease to be Jew or Gentile and come into the Church, being *Christians only*. (Read Acts 15:7-11; Romans 3:22; 10:12, 13; Galatians 3:26-29; Colossians 3:11 for verification.)

The matter centers in the Church of God. A man is in, or he is not! He is either saved or unsaved. If saved, he is automatically in the Church and can be neither Jew nor Gentile.

Note how clearly brother Paul describes the real Jew, as distinguished from those of the synagogue of Satan, who professed to be Jews but were not: "He is not a Jew which is one outwardly; neither is that circumcision which is outwardly in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2:17-29)

The promises to Abraham? "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:16. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

Christians only, then are the true seed of Abraham, the true Israel—for Israel is now a purely spiritual proposition. This eliminates the pretended "Jews" and their claim to be "Israel" except, possibly, a shallow pretense of being "the natural branch," which was cut off, Gentiles being "grafted in." Romans 11:17-23.

"And so all Israel shall be saved."

All Israel, not Judah! Believers in Christ, being Israel today, the seed of Abraham and heirs according to the promise, are saved. Thus, spiritual, in-Christed Israel shall be saved and acclaim with joy the new, heavenly Jerusalem.



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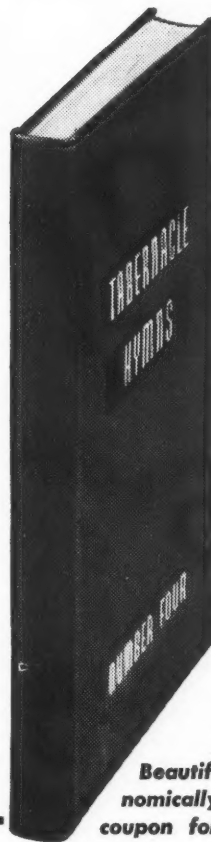
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ANALYSIS OF

THE RECENT campaign for United States Senator, between John Foster Dulles and Herbert Lehman, had some highly significant aspects which should not be overlooked by straight-thinking Americans.

In a pre-election speech Dulles told an upstate New York audience: "If you could see the kind of people in New York City making up this bloc that is voting for my opponent, if you could see them with your own eyes, I know that you would be out, every last man and woman of you, on election day."

According to reliable sources Mr. Dulles was merely referring to the Communist-infested American Labor Party which had no candidate and would, therefore, in all probability vote against him.

Lehman deliberately distorted the true meaning of Mr. Dulles's remark and exploited the racial angle among New York City's heavily Jewish population. At this point, the "tolerance" agitators began screaming. Dulles was painted as a bigot, a Nazi apologist, Hitler lover and the rest of the epitaphs common to the Communist vocabulary.

Commenting on this monstrous effigy called religious bigotry, Raymond Moley, former braintruster and now a columnist for *Newsweek*, said on October 31st: "It has got so bad in New York that if you tell a harmless joke in dialect, you will be accused of belonging to a murderous conspiracy. It is not sufficient to preach tolerance in general terms. All too often the use of that good word means special pleading for tolerance toward the person doing the preaching. The way to win tolerance is to be tolerant . . ."

The defeat of John Foster Dulles can in no way be taken as an ominous forecast for the elections to be held through-

out the Country in 1950. The case of New York State is unique. In no other State is there such a concentration of Jewish voting power. The exploitation of the bigotry charge merely indicates that Lehman knew the result would be close and that something must be done to insure victory—and there was no better way of channeling the Jewish votes than to charge Dulles with anti-Semitism.

This is not the first time such a technique has been used as a political weapon to destroy an opponent. Kansas was treated to a similar demonstration when Dr. Winrod ran for the United States Senate in 1938.

The Dulles platform was far from satisfactory in the light of truly American concepts. He continued the same bi-partisan foreign policy, giving the voters little choice on that score. Mr. Dulles, however, spoke out sharply on domestic issues, condemning the trend toward statism.

Nationally, the future of the Republican party is not good, but the New York State election defeat should not be the measuring stick on which to base predictions for 1950. Even if the Republican party should go down, the American people could be sure of new political leadership. The issues which brought about the rise of the Dixiecrat movement in the South, are going to increase the need for a strong and positive Rightist program.

If Republicans reverse their "me-too" policy and offer a real program for '50 and '52 they will not only survive but eventually win. There is every indication that a Rightist party will soon be on the march.

WHEN Hitler and his National Socialists assumed power in Germany in

1933, the world was told about the savage attack made by Nazis on freedom of speech and press. There was much ado about the vast campaign in Germany to suppress and destroy books which carried a viewpoint in conflict with that of the Nazi regime.

In America there was a great cry raised against this barbaric act. Most of it was organized by pressure groups who said they "abhorred" such practices.

One of these groups in 1933, while actively denouncing the Nazis, was guilty of practicing the same activity in the United States. We refer specifically to the Anti-Defamation League of B'nai B'rith.

We have in our possession a letter written by the director of the ADL, Richard E. Gutstadt, dated December 13, 1933 and addressed to the publishers of Anglo-Jewish periodicals. The following are excerpts from the letter which speaks for itself.

"Scribner & Sons have just published a book by Madison Grant entitled 'The Conquest of a Continent.' It is extremely antagonistic to Jewish interests. Emphasized throughout is the 'Nordic superiority' theory, and the utter negation of any 'melting pot' philosophy with regard to America. The author insists that American development depends upon the elimination of unassimilable alien masses in our midst.

"Mr. Grant also avers that 'national problems are in the end racial problems.' . . . We are interested in stifling the sale of this book. We believe that this can be best accomplished by refusing to be stamped into giving it publicity. Every review or public criticism of a book of this character brings it to the attention of many who would otherwise know nothing of it. This results in added sales. The less discussion there is concerning it, the more sales resistance will be created.

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WORLD TRENDS

"We therefore appeal to you to refrain from comment on this book, which will undoubtedly be brought to your attention sooner or later. It is our conviction that a general compliance with this request will sound the warning to other publishing houses against engaging in this type of venture."—*Richard E. Gutstadt, director.*

That was in 1933. And with the passing of each year, we have seen the growth of this network to stifle the sale of books which are not in harmony with ADL. Since 1933 we have seen great encouragement given to Communist, Socialist, and New Deal books which have deluged the Country and poisoned the mind of our people. The essence of freedom of speech and freedom of the press is that a man may say and write what is in his mind. We do not necessarily have to agree with him.

This letter by the director of the ADL clearly indicates the totalitarian views of his organization. The group should be branded for what it is—an enemy of freedom.

In recent years, it has been difficult for a brilliant writer like John T. Flynn to find a publisher for his books. He finally had to resort to a small and almost unknown publishing house. The ADL has not yet succeeded in completely stifling the sale or the publishing of books. We feel the tide is beginning to turn.

—*Frederick Kister.*

WILLIAM F. BUCKLEY, a well known writer and industrial leader, recently sent the letter reproduced below, to the *New York Times* for publication. Upon being refused space, it was released through other channels.

Editor,
New York Times,
New York, New York.

Dear Sir:

Socialism and the New Deal and In-

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ternationalism have much in common. They all spring from the same source—a longing for power, the desire to regulate other people's affairs. The Socialist, the New Dealer and the Internationalist have as their avowed beneficiaries the Consumer, labor and foreign countries. In England, Socialism is enslaving the Consumer; whereas in America the New Deal is gradually enslaving Labor. Internationalism has delivered into the hands of the Communists those countries in Eastern Europe and in Asia, in whose interest we presumably went to war.

The three philosophies all fatten on the public fund and the disastrous results of their experiments are attributed to one cause alone—the failure of the American taxpayer to put up enough money. Whereas formerly Socialism was a national experiment to be paid for by the nation itself, now the American taxpayer foots the bills.

The three philosophies also have this in common: their promoters, having plunged the world into its present chaos, are prepared, promptly and authoritatively, to rescue the world and guide it to certain freedom. Those who oppose their programs are "fascists," nothing less.

It is not an accident that the two great imperialistic countries, the United States and Russia, are dominated by Interventionists or Internationalists. Their objectives are different; the American Internationalist wants nothing for the United States, in fact insists on nothing, whereas the sole objective of the Russian Internationalist is to help Russia. Each government is heading its country to certain disaster along different routes.

The American Internationalist has made the American a modern Hessian. While the Hessian was sold into slavery by his acknowledged master, the King, the American citizen is sent to war and death by his self-proclaimed master, the Interventionist; the Hessian was paid for fighting, whereas the American pays for this privilege.

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Interventionism spawns all manner of weird movements, all motivated by the sacred privilege of regulating the affairs of the world at the expense of this Country. Its manifestations are organizations backing the United Nations, Union Now, World Federalism and innumerable other crusades in which the words "freedom" and "democracy" and "union" and "federalism" abound, but which obey the central impulse to regulate other people's affairs at our cost in treasure and prestige.

Very truly yours,

William F. Buckley.

MYRON C. FAGAN, author of the startling volume, "Red Treason In Hollywood," reports a gratifying flood of orders from *Defender* readers. Subscribers who read the lengthy editorial in the October *Defender*, in which "Red Treason In Hollywood" was reviewed, will remember Mr. Fagan as the man who risked his public career as one of America's leading playwrights, to expose treason in the film capital.

Loyal Americans are rejoicing that the truth concerning Red infiltration in Hollywood is at last reaching the public. Communist elements fought bitterly for over a year, with the intent of keeping Mr. Fagan's book from reaching the press and the public.

In publicizing "Red Treason In Hollywood," the *Defender* regrets that certain quotation marks under a subhead in Mr. Fagan's book misled our editorial department to credit the matter as coming from the pen of Mr. Jimmie Fidler, who was not, actually, the author.

Mr. Fidler is a loyal American, who says of Mr. Fagan's work: "Congratulations on your fine work. Keep it up for it is needed. Also, Myron, I wish you the best of luck."

* Extra copies of the *Defender* are available in bundles at the rate of 15 for \$1.00.

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Defining Democracy

Dr. I. R. Wall . . . Sacramento, California

WHATEVER the lofty achievements of the United States may have been in the past—both in war and peace, the Country's strength can be traced to certain great principles which pervaded the hearts and minds of the men who created our national Constitution.

These people understood the science of government better than we do today. For one hundred and twelve years the Colonial Fathers had debated, pled and been in a literal verbal war with England.

Then came the Revolution and the Constitution. Justice, liberty and equality were the fundamental principles of this document.

The year before and during the Revolutionary War served as the crucible in which great concepts were born. The principles—justice, liberty and equality in themselves were meaningless; but they were given force by the people who espoused them.

Behind these clear-cut declarations, were men of character, responsible statesmen, efficient in government, backed by people who believed in hard work and honesty. But more than all this, there was the Christian incentive, comprising the spirit and soul of democratic government. This is what made democracy work in the past.

Came World War I and a social economic and spiritual revolution. The Christian incentive gave way to materialistic and atheistic concepts.

The practice of using the terms Democracy and Republic interchangeably gradually developed, given impetus by Woodrow Wilson's war-time slogan about making "the world safe for democracy." This, of course, was not what the founding fathers had in mind.

After the change effected by World War I, we continued to pay lip service to liberty. Democracy was still extolled, but the soul, Puritan or Christian, otherwise tossed out.

Now we have a new national character. Its motive and nature have been changed. It is now sponsored by a materialistic and atheistic incentive.

What strength we have shown in two world wars . . . what ability to abide depressions and economic chaos in the world, have come from that great reservoir of resources, both material and spiritual, built up through past generations, and upon which we have coasted for more than twenty-five years. The time of traveling on the steam of past generations is about over, and we must begin to face the realities of what we are, in ourselves, today.

We are trying to answer it with universities and great educational systems, politicians, diplomats, United Nations, tanks, blockbusters, bombers and atomic energy. We are talking out of both sides of our mouth at the same time. We are living in a wonderful world, comforts through science and invention, improved labor conditions, luxuries our forefathers never imagined . . . while we go to bed not sure that another war will meet the sunrise, with atomic bombs destroying our cities and boasted civilization in a single day.

It is not a meaningless fear that pervade our quiet hours, but the calculated certainty of a clash between armies and equipments produced by the most advanced technical knowledge since the close of the last war. A conflict is just around the corner and there is nothing to be gained by wistful thinking to the contrary.

Aside from the failure of American Democracy to maintain peace with other nations, it cannot at home preserve the social order on the basis of justice, liberty and equality because materialistic atheism's politics has no moral standard. Socialism has no spiritual norm, and its economic philosophy is built on selfish interests. Its basic doctrine is force. Christianity builds according to the principle of unselfishness and love for thy brother.

Democracy, motivated by materialism and atheism, can exist in name only. Leaders of the Soviet government call Russia a Democracy; but disregard for God has caused her to fail socially, economically and spiritually while crucifying the liberties of her subjects and satellites.

France is designated as a Democracy and has not succeeded. Her defeat at the hands of Germany was due, not so much to Hitler's strength, as to her own moral and spiritual weakness.

Former President Herbert Hoover recently said that, "We are on the last mile down the road to collectivism"—a warning our Nation will not accept today, but which we will have reason to remember a little later. Democracy without a Christian incentive will not succeed.

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LOOK UP
And all the Estranged folk will
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FROM PAGE 2

He was great enough to come down, to condescend to our estate. His condescension has therefore made me great. There is nothing in our lives that He does not enter into appreciatively, understandingly and sympathetically.

Others could sympathize. My wife ever sympathetically entered into all my affairs. But neither she nor any other human could save me. He alone can do and does that. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." And that, because He is not only essentially man, but absolutely God. He can and does feel for me as only a fellow man can feel. He acts for me as only the Lord God omnipotent, "the mighty God, the everlasting Father" can.

Very man to set me an example, but first to save me from myself, my sin and my weakness! To exhort me to follow in His steps apart from His saving grace, would be a futile gospel of attempted imitation. Before I receive His divine power within me, it only condemns me to read such passages as I Peter 2:21 and John 13:14.

But once I have accepted Him as my personal Saviour and His Spirit has been sent into my heart, they become inspiring. He becomes my Fileleader—a Greek word found in the original texts of Acts 5:31, and Hebrews 2:10, a military term. He is my guide and my goal; the runner ahead who has blazed the trail and my reward at the end of the road. As my Fileleader, He sets the example and as my Saviour He enables me to follow Him.

But in order that this may be accomplished, He had to be wonderful

IN HIS DEATH.

His life in the flesh alone would leave me in utter despair. But by His death, He imparts to me new life so that I can follow in His train. I needed pardon plus power—the purging of the past sin and cleansing from its stain, and then power to enable me to keep clear of the sins from whose guilt I had been saved. The eternal law of righteousness had to be met. The penalty of sin had to be paid. God

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has not only the heart of a father but the duty of a king.

Forgiveness is not a simple thing.

There is no forgiveness in nature as you will find if you place your finger on a stove when the fire is alight.

There is no forgiveness in law. The judge dispenses justice, not mercy.

There is no forgiveness in society. A man goes to jail and his erstwhile friends ask "When will he come out?" . . . and the answer is "never." Society ostracizes him for the term of his natural life.

More, a decent man never forgives himself. I knew a young man who was given a farewell party before his marriage. The men "dined not wisely but too well." While under the influence of liquor a woman tempted him and he fell. Next morning he woke with a bad head and a worse heart. Humbly and frankly he went to his fiancée, told her what had happened and offered her her freedom. She loved him very dearly, forgave and married him. But the more generous and gentle, the more winning and winsome she was, the less likely was he ever to forgive himself.

Of God alone can we say, "There is forgiveness with thee, that thou mayest be feared." God cannot lightly forgive sin. He cannot even seem to deal with this awful thing in a way that makes it appear ordinary and simple. "The soul that sinneth, it shall die." "The wages of sin is death."

There is no contracting out. The early

chapters of Romans demonstrate that there is no distinction "for all have sinned" and then the Apostle proceeds to show how Christ paid the penalty that we might be freed, dying that we might live.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Christ also loved the church, and gave himself for it." And Oh! most wonderful of all . . . The Son of God loved ME and gave Himself for ME.

By His substitutionary sacrifice He removed my *disability* and wrought in me the *ability*, to return to right relationship with the pure and holy God and walk before Him as His child. On the Cross "mercy and truth met together, righteousness and peace kissed each other,"—and now, "Punishment God cannot twice demand, once at my bleeding Surety's hand then again at mine."

Other men have died. Further, some men have died in dire physical suffering. But they were martyrs, not messiahs. They died and remained dead, but death could not keep its prey in His case.

Some may ask, "How can one substitute for many?" "How can the sacrifice of one, be of sufficient value to atone for others?" "How could one man die for many?" Such a scheme, they may insist, would not be ethical.

We reply that one *perfect*, more than equals any number of *imperfects*. We could recall the story of the teacher who faced by a similar question, sent her schol-

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REAL ISRAEL AND ANGLO-ISRAELISM

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A book for all who would understand prophecy better. "I never have had a book on prophecy so intriguing me," Rev. L. E. Weston. "This is a book to delight Bible-believing Christians." *The Defender*. 288 pages, cloth bound, indexed. \$2.00. (paper covers \$1.50).

20 . . . Defender .

ars out to gather dead autumn leaves and then placed them over against a solitaire diamond in her ring.

We but add to our perplexities in limiting the three persons in one God, by our conception of human personality. Naturally, we spiritualize, or at least accord a spiritual content to the affirmation of Jesus, "I and my Father are one." I wonder whether we might take it literally in line with such phrases as: "God was manifest in the flesh," "God was in Christ, reconciling the world unto himself," "The Father that dwelleth in me, he doeth the works."

There is a remarkable, even a startling statement in Acts 20:28. "The church of God, which he hath purchased with his own blood." I could expound that if it read: "The church of Jesus," or make a good attempt at exposition if it said: "church of Jesus Christ which He hath purchased with His own blood," but "the church of God, which He hath purchased with His own blood" leaves me utterly out of my depth.

We cannot and must not attempt to divorce what God has joined together. From the divine angle we hear God, who is "of purer eyes than to behold evil, and canst not look on iniquity" as He sees the focusing of sin on the Cross, cry "Awake O sword against my shepherd and against the man that is my anointed." And we see the suffering Saviour representing us men, "made sin for us," "who know no sin," and He, as our representative, cries "My God, my God, why hast thou forsaken me?" He was forsaken that we might never be.

We never could have conceived of such a plan, but in Isaiah we read: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

It would be beyond our ability to devise a wise and wonderful plan, by which God's blessed One should be accursed, so that those cursed by their own sin and selfishness, might become God's blessed ones; that God's "holy child Jesus" should be "born of a woman, born under the law" that man under the law might by grace become God's child; that God's Son should become "the Son of Man" so that sons of men might become the sons of God; that a sinless man should be "made sin," that sinners might become un sinning; that a deathless man should die, that those "dead in trespasses and sin" should become alive eternally.

So let us adore, for Paul reasoned that "For scarcely for a righteous man will one die: yet peradventure for a good man some

would even dare to die." As we meditate upon this Man we are impressed that He was also wonderful

IN HIS RESURRECTION.

Jesus Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The eternal seal of approval was placed upon His finished work.

Old Testament prophecy, notably the sixteenth Psalm, looked forward to this triumph over death and the grave. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

He was "delivered up for our offences and was raised again for our justification." Paul, in the book of Romans, explains how Christ identified Himself with us, so that we can now identify ourselves with Him. He identified Himself with our sin. "Him who knew no sin." We identify ourselves with Him, so that we may die to the sin, for which He died. By identification with Him, our "old man" and his ways, are buried. We are raised by a power that is not our own, to enable us to "walk in newness of life."

As Paul says: "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Today He is our risen, regnant and representative Lord.

If He was wonderful in His birth, life, and death and resurrection . . . He was also wonderful

IN HIS ASCENSION.

Peter in the Pentecostal sermon said that, "This Jesus hath God raised up, Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed (poured) forth this, which ye now see and hear."

If you will take the phrase "the promise of the Father" as it runs through the Epistles, you will find that "the promise" affords a clear and cogent account of the person and work of the Holy Spirit. Jesus called Him "another Comforter." Then there was one already!

In I John 2:1 we read that the Holy Spirit calls Jesus by exactly the same name, "Paracletos." It runs through the upper room discourse.

"Another Paracletos." During the days of His flesh, our adorable Lord, by self imposed limitation, geographical and physical, could only reach His band of disciples from the outside. Now by the glory of the ascension He sends His Spirit to do from inside every believer, in every age and stage of the Church, all that He had done from outside of, and for, His little band.

It is too big a theme to follow through now. Jesus went to heaven and His Spirit came to earth. Our Lord was at the Father's right hand and His Spirit was in the Church. He has been here ever since. We are made "an habitation of God through the Spirit."

At our conversion, the Spirit of Christ took possession from within us, to do for and through us, all that Christ did for His disciples. At the breaking of bread we celebrate "the real absence," for Jesus is in the Glory. His Spirit is in the grind. We were "sealed with that Holy Spirit of promise." He has been with, and within us ever since, to work *within us* what Christ wrought *for us* on Calvary. Christ sent His Spirit to enable us to be "more than conquerors."

Finally and briefly, our souls are saved and our bodies are going to be raised. Believers will receive the consummation of their salvation at the second advent. We close on the prospective note that He is wonderful

IN HIS COMING AGAIN.

The second advent will complete our salvation by the redemption of the body, when the whole animal creation will be released from sin's entail . . . when, according to Romans 8:19-23 and Isaiah 11, the lion and the lamb will lie down together (and the lamb will not be inside the lion) . . . when the animal creation will live in such amity that "a little child shall lead them."

In that day, He shall change these bodies of our humiliation that they may be like unto His glorious body. We shall look back and see how all things have been worked together by Him, so that His purpose might be fulfilled and we "conformed to the image of his son."

We shall be like Him for we shall see Him as He is. *He is indeed wonderful!*

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Two letters for which
no answers have
been received

July 9, 1949

To Radio Stations
KANS, KFBI, KFH, KAKE
Wichita, Kansas

Gentlemen:

Would there be any merit in suggesting to leaders of the Jewish community that it might be better in the long run if they lifted the ban?

Anti-Defamation League officials have recently disciplined them for methods used in the Wichita area. They may even be thinking of changing their approach.

The pattern for the pressure you have encountered the last eleven years against us is well understood. I served my apprenticeship long ago because of our opposition to Communism.

It is to be questioned if a single Jewish advertiser would lift a finger to harm a station carrying our program. After all, free speech is a fact.

Have you considered the advisability of all four stations selling us time? This might be the answer. Local Jewry would hardly feel strong enough to attack all the members of a group acting unitedly in the interest of fair play.

Remember, we are willing to buy fifteen minutes weekly anywhere on the clock — even at midnight, if you say!

In order that there shall be no misunderstanding, I am enclosing a script of the type messages we wish to deliver.

Faithfully yours,

(Signed) Gerald B. Winrod

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October 4, 1949

Robert F. Jones, Commissioner
Federal Communications Commission
Washington 25, D. C.

Dear Commissioner Jones:

United States Senator Langer permitted me to see your letter of August 1, 1949 in reply to his request that you look into the matter of discrimination against us by Wichita stations KANS, KFBI, KAKE and KFH. One sentence in your letter strikes us as being particularly important:

"If Reverend Winrod feels that his rights have been abused, he should file a formal complaint against any individual station which he feels has violated any policies of this Commission, and that complaint will be given consideration in connection with the application for renewal of license filed by the station."

We asked our Washington attorneys to visit the offices of the Federal Communications Commission a few weeks ago. Their preliminary investigation disclosed that if action was initiated in our behalf, as you suggest, we could expect to see the project "go national."

This was taken to mean that we could expect another shellacking promoted from Anti-Defamation League sources.

Can you enlighten us as to what we might expect in this regard? I believe you have personally had experience along this line at the hands of Drew Pearson.

If the following problem comes within the scope of your department, we would also like advice on how to proceed in correcting the injustice:

On February 6, 1948, I was in the South and wired the manager of KAKE asking if their transcription equipment would be capable of handling daily programs on five new stations which had just been added to the Defender Hour. The station wired back that they were prepared to handle the business.

Within less than an hour from the time the latter telegram was filed in the Western Union branch of Wichita, Louis and John Levand had the manager of KAKE "on the carpet" in their office. (The Levand family publish the Wichita Beacon and serve as local Anti-Defamation League leaders.)

Can the Federal Communications Commission do anything to safeguard our telegrams, dealing with radio matters, when deposited with Western Union? Louis Levand sent the following telegram to the American Ambassador of Mexico City, on February 6, 1948:

Halting of Gerald Winrod and Upton Close on Mexican radio stations is heartily approved throughout this region. Their vicious propaganda stirring up race hatred under the guise of 'anti-Communism' has long been outlawed in this region. We hope you will be able to forever keep them from broadcasting on Mexican stations. No reputable station in this country will allow them to have time. If you can keep such people off the air the people of the Southwest will be eternally grateful.

Louis Levand, Publisher
Wichita Beacon

Eleven years have elapsed since orders were given Wichita stations that I should be denied use of the air, on pain of losing advertising contracts.

There are local men of radio who take this affront supinely . . . while others are galled. Some have expressed hope that I will be able to get the Sinbad of censorship off their backs.

Station managements are, however, acting in unison—making uniform but utterly silly excuses for violating our civil rights.

We hope to hear something from you that will help clear up this rather unpleasant situation.

Faithfully yours,

(Signed) Gerald B. Winrod

Music That Enriches Worship

MUSIC is an ancient art, far older than man, for it had its origin in a sphere other than earth. Scripture says that when the foundations of the world were laid, "the morning stars sang together, and all the sons of God shouted for joy."

That music comprises the very groundwork of nature, is suggested by such Scriptures as "Sing O heavens; and be joyful O earth; and break forth into singing, O mountains." (Isaiah 49:13) "The pastures, the valleys, shout for joy, they also sing." (Psalms 65:13)

Thus, man cannot claim to be the creator of music. Our earliest ancestors were inspired to imitation when they heard the wind sighing through the mountain passes and rustling through the trees —

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THE REVIVALIST — A large four page, five column, tabloid size, evangelistic biweekly, is enlarging its publication.

You may get "The Revivalist," edited by Rev. George Sullivan, a much-used Baptist pastor, evangelist, and radio preacher, for only \$1.00 per year, while our enlargement campaign is on. Besides getting "The Revivalist" for a full year, carrying sin-condemning, evangelistic, and prophetic messages; we are GIVING Mr. Sullivan's new, book, "Five Striking Messages" as a premium.

The "five striking messages" contained in the book are:

1. "Is it Scriptural to Bring Home the War-Dead?" *Gives a clear answer.*
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The book is in good type, on fine, book paper with a nice paper binding. The messages are as preached on the radio or in the pulpit, except for corrections in English and mechanics. **ACT NOW!** Send \$1.00 (Canada \$1.50) for "The Revivalist" a full year AND the book "Five Striking Messages" to:

The Revivalist

Rev. Geo. Sullivan, Editor
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the singing of birds and the tinkle of brooks. Nature is many-voiced, and its tones vary in pitch and intensity, from the majestic and deep-throated roar of the waterfall to the shrill whistle of rodents in the fields.

But man was created with higher gifts than mere imitation. The first earthly musician may have mimicked the song of a bird, but when imagination came into play he varied his melody, and by experimentation learned what sounded "right" in tone combinations, and what was jarring and dissonant.

Rhythms are ever with us — night follows day in unvarying succession. Respiration and the beating of the heart is normally regularly spaced and even. If a tone is repeated monotonously without variation, the mind will sub-consciously accent one beat with regularity. Rhythm lies deep in human nature, and primitive musicians soon discovered that melody was more interesting when rhythmical. Instruments were devised to meet the need, and among those mentioned in the Old Testament were the tambourine and cymbal.

Jubal was the first earthing to become skillful in the use of musical instruments. (Genesis 4:21) His "organ" was probably a reed instrument through which sound was produced by blowing. He may be considered the father of wind and stringed instruments, but living in evil times, did not employ his talents to the glory of God.

The genius of music and composer par excellence in Old Testament times was David, "the sweet singer of Israel." He was a dedicated spirit, and a man whose enjoyment of God could not be contained. It burst forth spontaneously in songs of gratitude, devotion, penitence and prayer.

Music played an important role in Tabernacle and Temple worship, detailed directions having been laid down concerning the musicians and the rigid training which they underwent. David was largely responsible for integrating music with the temple worship and some of his musical rituals were truly astonishing in their magnitude and detail.

The glory of another world burst upon the earth, and heavenly music was heard for the first time by man, when the angels announced the birth of Jesus and sang "Glory to God in the highest and on earth Peace, good will toward men."

The Son of God was the only Person in history whose birth was celebrated by the majestic harmonies of heaven.

In New Testament times, no less emphasis was placed upon music, although less elaborate. After the first celebration of the Lord's Supper, Jesus and His disciples sang a hymn together, before moving over to the garden and the tragic events of the crucifixion.

Paul and Silas witnessed for Christ by singing and praising God together while in the jail at Philippi. In consequence, a mighty earthquake shook loose their chains and the prison doors. Fear and conviction fell upon the scene, and at least one person, the jailer, was soundly converted.

In counselling the churches, Paul advised them to speak among themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord. James, the brother of our Lord, said: "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms." (James 5:13)

With the pattern and example of Scripture before us, we dare not overlook the importance of music as a means of religious expression and instruction.

Music has a lofty place in the program of redemption, but has all too often been used in a cheap and uncouth way that brings reproach to the Gospel. Shallow songs and secular choral numbers have been allowed a place in many worship services.

We need give careful attention regarding songs used for expressing gratitude for God's grace and voicing the spiritual emotions of the heart. If we sing "with the Spirit and with understanding" also, we will avoid the extremes of too much formality and on the other hand, the lack of Christian dignity.

"Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16)

Let's Sing A Song

A beautiful song book containing 51 Gospel numbers and choruses — written, compiled and edited by Peter Slack . . . who is considered by many as America's foremost Gospel musician. Some numbers are profoundly heavy, others inspirational, all worshipful.

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BOOK REVIEWS

PELOUBET'S SELECT NOTES

Edited by Dr. Wilbur M. Smith,
Published by Wilde Company, 429
pages, cloth binding, price \$2.75.

THE SEVENTY-SIXTH annual volume of Peloubet's Select Sunday School Notes, edited by Dr. Wilbur M. Smith, contains all the freshness and originality which has characterized its predecessors.

Dr. Smith treats the lessons from the evangelical viewpoint. Interpretations are sound and Biblical. In addition to his exposition, he tries to gather the most appropriate observations on the subject matter from other scholars, offering them in concise form.

The historical setting of each lesson receives consideration; a bibliography suggests further source material and an excellent set of questions point up the lesson.

The 1950 edition of Peloubet's Select Notes is a commentary of the first order — an excellent substitute for many reference volumes, and therefore a time saver for teachers and others interested in mastering the weekly lesson. This year's volume is illustrated with full-page reproductions of famous paintings, colored maps and illustrations of the text.

COMMUNIST-FRONT ORGANIZATIONS IN AMERICA

Compiled from Government documents by National Council for American Education, 23 pages, price 25c.

THE PROGRAM of Communism is advanced by deception. Many loyal Americans have been "eased into" the Communistic frame of mind, after being duped into joining organizations having patriotic and high-sounding names — sometimes sponsored by widely publicized individuals.

During the first few years of the Communist International, its methods were stridently revolutionary. As world economic conditions improved following the First World War, Bolshevism began to

wane. The Hungarian and German Communist revolutions failed and the Communist International lost considerable strength.

Hence it was deemed necessary to *moderate* the earlier revolutionary appeal and adopt middle-of-the-road slogans . . . to build organizations of innocent appearance which could bridge and support revolutionary movements in countries where Communism was weakest. So the Communist "fronts" came into existence.

The setting up of a "front" involves two main steps. The first is to discover a proper cause and label. The cause is usually some fancied injustice or proposed reform, which will arouse the interest of a particular group. The label is some high-sounding word or phrase, such as "democratic," "peace," and the like.

When the issue is chosen and the title decided, the case is presented dramatically to some "innocent" who is both prominent and willing to have his name used for a "good" cause. This approach is enlarged to attract others, until an impressive list can be obtained. When the organization is announced publicly, funds are raised, and the propaganda and pressure activities started.

The brochure, "Communist-Front Organizations in America," explains how

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Your money back if you are not more than satisfied, if returned in 5 days. You still keep the seeds as a gift.

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"fronts" may be recognized by any individual. Thirteen criteria are presented by which organizations and personnel can be scrutinized and their real characters known.

The brochure is said to contain the most complete listing of "front" organizations yet published. Over 500 are listed, each of which has been officially declared to be Communistic, or a Communist Front, by some official government agency — federal, state or municipal.

ROBERT G. LEE, A CHOSEN VESSEL

Dr. E. Schuyler English, Zondervan Company, 448 pages, Cloth binding, price \$3.50.

THE LIVES of some men, and the struggles which carry them far, are so notable, colorful and romantic that as truth, they seem "stranger than fiction."

Such a life is that now being lived by Dr. Robert G. Lee, the share-cropper boy of South Carolina, who became an outstanding pulpit orator of the South and President of the Southern Baptist Convention. Those who know him best, profess to see Christ reflected in his life to a marked degree.

With this thought in mind, Dr. English penned the following paradox: "If, upon laying aside this volume, the reader should exclaim, 'What a man is Lee!' we have utterly failed in our purpose."

The narrative is, in reality, a record of the greatness of God . . . and an example of what He can, and will do, through a properly dedicated life.

Gleanings from the family scrapbooks, letters to and from Dr. Lee, telegrams, hitherto undisclosed incidents — bring this thrilling biography close to experience. The reader becomes more aware of the message than of the man. The biographer has wisely included Dr. Lee's famous sermon, "Pay Day, Some Day."

As biography, the building of this great personality reads with far more interest than a novel. We have before us an irresistibly appealing book, which grips mind and heart, and convinces one that God still reigns in human lives.

Books reviewed in this Department may be ordered from Defenders, Inc. . . . Wichita, Kansas.

APPLES OF GOLD

GLORY to God in the highest, and on earth peace, good will toward men.

—Luke 2:14.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.

—Pascal.

We count the Scriptures to be the most sublime philosophy. I find more marks of authenticity in the Bible than in any profane history.

—Sir Isaac Newton.

A moment's insight is sometimes worth a life's experience.

—Oliver Wendell Holmes.

Tomorrow's world is being molded by today's education.

—The Teacher.

Lost, yesterday somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered for they are gone forever.

—Horace Mann.

If you cannot win, make the one ahead of you break the record.

The proper means of increasing the love we bear to our native country is to reside sometime in a foreign one.

—Shenstone.

The devil would rather have you wear out the soles of your boots going to meetings than the knees of your trousers praying.

So-called modern or contemporary art in our own Country contains all the isms of depravity, decadence and destruction.

—Representative George Dondero.

Remember the steam kettle—although up to its neck in hot water, it continues to sing.

There is great beauty in going through life without anxiety or fear. Half our fears are baseless and the other half discreditable.

—Bovee.

Hoboes spend their time. Leaders invest theirs.

Abstinence from spiritous liquors is the best safeguard to morals and health.

—Robert E. Lee.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths of the Holy Scriptures.

—Sir John Herschel.

It is supremacy and not precedence that we ask for the Bible. The Bible is stamped with specialty of origin, and an immeasurable distance separates it from all competitors.

—W. E. Gladstone.

In the poorest cottage is one Book wherein, for several thousands of years, the spirit of man has found light and nourishment.

—Thomas Carlyle.

There is no solid basis for civilization but in the Word of God.

—Daniel Webster.

As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue.

—J. R. Green.

That Book is the secret of England's success.

—Queen Victoria.

Wherever archaeology has been able to test the negative conclusions of criticism (of the Bible), they have dissolved like a bubble in the air.

—Professor Sayce.

Some go to church to take a walk;
Some go to church to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God!

All the world is my parish.

—John Wesley.

Money never made a fool of anyone; it only shows them up.

The more we know, the better we forgive;
Whoe'er feels deeply, feels for all who live.

Wherever a human being exists, there is an opportunity to do a kindness.

—Seneca.

And every virtue we possess
And every victory won
And every thought of holiness
Are His alone.

Salvation is the concentration of God's love upon the human race.

Bible News Flashes

A monthly magazine edited by Dr. W. D. Herrstrom. Surveys world events in the light of Bible prophecy. Defends the Faith. Exposes enemies within our gates. Upholds fundamental Americanism. Enjoys an enormously large circulation. ONLY \$1.00 THE YEAR. Address:

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FOREIGN MISSIONS

INDIA'S FAITHFUL "LITTLE FLOCK"

ACROSS southern Asia for 2000 miles stretches India, an ancient country, whose culture and civilization, even as far back as 3000 B. C. stood almost unrivaled. Philosophy and the quest of the sublime and beautiful has interested India, more than expansion and conquest. Her thinkers have espoused non-violence, but religio-political tensions in modern times have kept the masses in a state of seething ferment. Eruptions are frequent; weapons flash, and streets run with blood.

India's borders contain one fifth of the world's population. One must think in terms of millions when visualizing the habitants of India! With a territory half the size of the United States, her population is three times as large.

Something of the complexity of India's problems becomes clear when her diverse population is considered. From prehistoric times the tides of conquest have swept back and forth across the fertile valleys, until today, India is a vast mixture of peoples, representing every degree of skin color, nationality, race and religion known on the globe.

HINDUISM

Roughly, 240 million of India's 400 millions are Hindus, the "all-inclusive" religion of the East. Every act in the life of a Hindu is so guarded by religious observance that the religion has become merged with custom.

Hinduism was not founded by any particular person. It has been accused of confusing its followers. While advocating self-control, it promotes uncontrolled

orgies. It requires human sacrifice, but forbids killing any form of animal life, even a fly. While calling itself an unfettered, "spiritual" religion, it numbers its gods, images, temples and rituals by the millions.

A world-travelled missionary, writing of Hinduism says: "Nowhere else have I seen heathen religion sunken to such unspeakable depths of vileness and impurity. Krishna, one of the most popular Hindu deities, is reputed to have had 16,100

The worm crawling in the dust today, may have been a human ten millenniums ago.

Authority in Hinduism is vested in the Brahman priesthood, from which originated the age old caste system that enslaves lower levels, and promotes race degeneracy, by restricting the circle in which marriage is permitted.

Among the Hindus a man's caste is his destiny. If the caste regulations are broken, the community boycotts and ostracizes him. No one will work for such a

man. No one will sell to him or help him. Caste is the greatest of all problems facing missions in India.

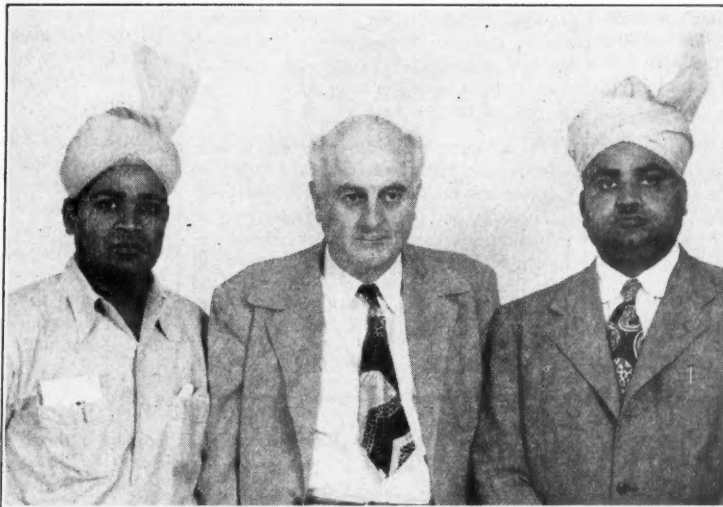
BUDDHISM

Approximately five hundred years before Christ, a homeless beggar of the Gautama clan was sitting under a Bo-tree in an Indian garden. Born into the family of a king, he had renounced the advantages of his caste on the night his son was born, to seek spiritual light as a homeless wanderer.

While sitting under the Bo-tree he claims to have experienced a mystic vision from

which he developed his doctrine of happiness, as being found through the cessation of desires. Later, history recognized him as Gautama Buddha—the appellation meaning the "enlightened one." As a result of his garden vision, Buddha formed an order of priests and another of nuns.

The rest of his life was spent wandering from place to place, preaching his teachings on the meaning of pain and human existence, making disciples as he went. He advocated a "middle way" of moderate living, the final goal of which was



Mumtaz Nelson, Dr. Winrod and Jaswant Nelson.

wives. It is the very incarnation of sensual lust.

"The religious rites and temple carvings to be seen in Benares, the sacred city of the Hindus, are so abominable that any description of them is out of the question. Hindu religion is divorced from morality."

Hinduism offers no hope of resurrection. Human life on the earth is deemed a curse, with non-existence the goal, which may be achieved after centuries of transmigration through various forms of life.

Nirvana, or cessation of existence.

His system was basically atheistic, with man finding all of his needs met in himself. Although a religion of high moral teachings, it ignored God and the problem of sin.

Ironically, Buddha, an atheist, is now deified by his followers. Candles and incense are burnt before the squat idol throughout the orient.

"The religion of Buddha was made for a madhouse," says one writer. "Buddhism passes from apparent atheism and materialism to theism, polytheism and spiritualism. Under one aspect it is mere pessimism. Under another pure philanthropy, under another demonology, superstition, necromancy, witchcraft, idolatry and fetishism."

ZOROASTERIANISM

There are only about 110,000 Zoroasterians in the world today, most of them being known as Parsees, residing in the city of Bombay. Their number includes some of the most successful men in commerce, industry and public life of the Orient. Their women are the most advanced and among the best educated in India.

Zoroaster, the founder of Parseism, was a Persian of the seventh century B. C. whose life is shrouded in myths and legends of antiquity. He left his family in youth, to seek spiritual solace in the company of the devout.

Eventually, his followers say, he was the recipient of heavenly wisdom as the result of an interview with Ahura-Mazda, the All Wise. Fire is the sacred symbol

of the Parsees. Their religion is a dualistic system of conflict between good and evil, light and darkness. Good is personified as Mithra, the sun; with fire his lesser image. Darkness is the power which contends with the sun.

The soul is a possession of Mithra; the body belonging to darkness. Self-effort and good works are the means of salvation, and kindness to animals and fellow humans is one of the foremost virtues.

Temples of worship and Towers of Silence mark the Parsee community. Sacred fire burns constantly in the temples. Since the Zoroasterians reverence fire, earth and water, their dead cannot be consigned to any of these elements, but are left high atop the Towers of Silence, to be consumed by the vultures.

MOHAMMEDISM

During the year 570 A. D. a child, destined to shape the fate of millions, was born in the city of Mecca. Called Mohammed, he was in youth serious and thoughtful, and concerned himself with the problems of life and the soul.

Afflicted by epilepsy in childhood, he claimed the spasms he endured were religious trances, during which the angel Gabriel appeared to him and revealed what later became the bible of his followers, called the Koran.

As a young man, Mohammed became a trader and took large caravans to Syria. Coming into contact there with apostatized Christianity and perverted Judaism, he was influenced in the direction of serious religious error. Had the flame of true faith been burning in Syria, the history of the Arabian world might read differently today.

Finally, he withdrew from the world to

the rocky valleys and caves near Mecca. With his faithful wife and a few kinsmen, he succeeded after four years in drawing together a little band of forty disciples. They were, in the beginning, outlawed.

Then one fateful day he met some pilgrims from Medina who accepted him as a prophet and teacher. Others flocked to the standard of the Sword and Crescent. At first the new prophet tried to win a following by teaching, but failing, resorted to violence and made converts on a wide scale with the sword. Today the followers of the false prophet number 225 million souls, of whom 93 million are in India.

Probably no two religions and cultures present sharper contrasts than Mohammedism and Hinduism. The Hindu worships many gods, but the Mohammedan worships Allah, and adominates idols.

Whereas the great Hindu temples are decorated with masses of sculptured figures, many grossly obscene, Moslem buildings are decorated entirely by floral and geometrical designs, or with texts in ornamental script. Hinduism divides men into groups by caste; Mohammedism admits of no distinction between man and man. To the Mohammedan the pig is unclean and the cow is not sacred. They slaughter cows for food, and occasionally for sacrifice.

In spite of these fundamental cultural and religious differences, members of the two communities live peaceably side by side, often for years. Then perhaps all at once, a communal riot will break out, often with much loss of life. The spark to the tinder is often the killing of a cow by Mohammedans, or the playing of music by a Hindu procession in front of a Mohammedan mosque.

CHRISTIAN MISSIONS IN INDIA

The first Europeans to contact Indian soil were the Portuguese, about the year 1500. They and the Dutch established commercial operations and settlements, but it was with the British that modern India's history became chiefly interwoven.

In 1614 the British East India Company established trading posts at Madras, Calcutta and Bombay. Although at first only a commercial enterprise, this company was destined by a combination of circumstances to gain possession of large tracts of territory and to assume civil authority. By 1761 it had reached proportions of such magnitude, as to drive out all foreign competition, leaving international finan-

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ciers in supreme control of commerce.

From the first, the British East India Company was hostile to missionaries in India. Aware that enlightenment would come with the Gospel, making exploitation of the land more difficult, some of the directors, who were also members of the House of Commons, created numerous barriers to missions in India.

In 1793 a zealous young Englishman named William Carey, whose heart was weighted down under the burden of lost heathen, succeeded, despite opposition, in securing passage to India aboard a Dutch vessel. Five months later the little party arrived in Calcutta.

Carey's first years in India were marked by severe trials, persecution of civil authorities, ill health of his family and financial need. His Gospel labors met with discouraging results. The first Hindu was not converted until seven years after his arrival.

Carey may well be termed the father of Indian missions. From the tiny nucleus of his early work in Calcutta there were ultimately established schools, a splendid university at Serampore and printing presses, in addition to other extended activities.

NEW INDIA

India, as the world knew it for three centuries, ceased to exist on August 15, 1947. On that date the British withdrew, leaving a country torn deeply by religious cleavages. Moslems had fought for and got their own state—a sizable territory in the west and a smaller in the east, known as Pakistan. The remaining territory except for three independent states, became the new Dominion of India, or Hindustan, under the leadership of men previously associated with Gandhi.

This religio-political situation is far from ideal. Its provisions were dictated, in large measure, by expediency. Tension hovers over New India . . . riots and flare-

ups occur sporadically. Communists spur the dissidents on, hoping to introduce further tensions and weaken the political structure and authority of the new government.

In the midst of this turmoil, the Christians of India are struggling forward with their labors. There are approximately four million Protestants and an equal number of Catholics. All who espouse the Christian faith in India, nominally so and otherwise, are united in the Indian Christian League. It was found imperative to organize, because of the nature of the opposition. They have been aptly called "a holy minority."

The conversion of India's sons and daughters is slow and presents many obstacles. The Hindu becomes an outcast when he accepts Christ. He often loses employment since business is mostly in the hands of non-Christians.

Indian missions must, for some time to come, expect support from foreign countries. New Christians are seldom able to support their families at the accustomed scale and must live on a lower standard than Hindu friends and neighbors. They often become a laughing stock and subject of mockery.

The Indian interests of the Defenders Missionary Movement are presently centered in the labors of Rev. Jaswant H. Nelson of New Delhi, the government city of Hindustan. Mr. Nelson has been in charge of the work there for six years, since the resident American missionary returned to the United States.

The Church is strategically located on the Faiz Bazar Road, connecting Old and New Delhi. Sixteen baptized believers make up the membership of the tiny flock, but attendance averages considerably more at the services. Extensions of this work—Gospel center branches, in the form of two outposts, are already operating in nearby villages.

Mr. Nelson, the son of a prominent Hindu convert, is a finished scholar, Bible-

Defender . . . 27

believing Christian and tireless worker for the salvation of his people.

Recognizing the need of Christian literature, the Defenders' organization in India publishes a magazine called *The Crusader*—an evangelistic, missionary Voice of the Christian Faith.

Our Lord must have had such groups as this loyal band in mind when He said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Reports reaching Wichita headquarters tell of persecution against the faithful group. But fortunately, the Holy Spirit is omnipresent . . . being here in the United States and out in India simultaneously. Defender readers everywhere will bear this fact in mind when they pray for the "little flock" of New Delhi.

We must not permit the light of the Gospel truth to be extinguished in the Orient.

Prayers and financial contributions are earnestly solicited for this work. The accompanying offering blank is provided for persons possessed of *Calvary-hearts*, who may find it possible to help in a tangible way.

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SUNDAY SCHOOL

Lesson Number 1

December 18, 1949

PROVIDENTIAL CARE

Jeremiah 29:1, 4-14; 31:3;
Daniel 9:1-2

MEMORY TEXT: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Revelation 1:8.

(1) The Key Word of the Lesson is "Increased."

A thread of prophecy runs through today's lesson. God knows the end from the beginning. History therefore teaches Him nothing new. From the vantage point of eternity, there is no past, present or future. All is *now*. The true prophet shares the God consciousness.

Jeremiah occupied the prophetic office and became a channel of revelation to his people. The future was to him an open book. Calamity resulted from failing to accept his counsel. Daniel, another prophet, was greatly indebted to him.

We are today concerned with a letter that Jeremiah wrote. Considering the use made of epistles in the New Testament, it is interesting to note that the text of our lesson comprises an excerpt from the first inspired letter found in the Bible. It was posted from Jerusalem to captives in Babylon.

Prophets are often statesmen. Someone has said that statesmanship is finding which way God is moving, then going in the same direction.

Understanding the forces that had produced the moral and spiritual disintegration of his nation . . . and foreseeing the success of Nebuchadnezzar, he advised against creating antagonisms toward Babylon. His enemies, many of whom were pro-Egypt, had him prosecuted on the false charge of sedition.

When the Babylonians overran the country in 598 B. C., taking a large body

of the population into captivity, he and others were permitted to remain behind.

Soon after the captives reached the scene of their bondage, false prophets rose up among them, promising a speedy return to their homeland. On hearing this, Jeremiah dispatched a letter to inform them that such hopes were utterly in vain; that their captivity would last a full seventy years.

Although they were themselves responsible for leaving Jerusalem, it would be folly to lead empty, useless lives in Babylon. No efforts of their own could deliver them before the lapse of seventy years.

Jeremiah urged them to make the best of their situation and follow a good life . . . to build homes, plant gardens, seek domestic tranquility and be respectable citizens. Modern civilization offers no improvement upon the ethical code which he advocated.

For the individual, Babylon was to be his chief abode on earth; for the nation, it was merely a place of sojourn. This is the position of the Church (the true Israel and chosen of God today), in relation to the world.

God is interested in the preservation of human character and personality, even when they are undergoing the discipline of judgment. He takes "no pleasure in the death of the wicked." Although enduring the shame of national captivity, the nation was expected to exemplify good citizenship, maintain honorable family relations and exhibit standards of godliness.

Occasionally, through faulty judgment, or because of momentary disobedience, the Christian finds himself in desperate circumstances. Sometimes he must endure chastening, which, although painful, will nevertheless eventuate in his profit . . . if he remembers to despise not "the chasten-

ing of the Lord, nor faint when rebuked of him."

(2) The Key Verse is Daniel 9:2.

Among the captives deported to Babylon was a young prince of rare spiritual vision and ranking diplomatic ability. The Babylonians renamed him "Daniel." His star had risen high in the great Babylonian empire by the time the curtain was ready to drop on the captivity.

He "understood by books" that the end was approaching, and entered upon a period of prayer and fasting, with sackcloth and ashes. As the highest representative of his people, Daniel became a vicarious sufferer for the whole nation. This is indicated by his earnest confession and tears of repentance. (Daniel 9)

Deliverance was conditioned upon national repentance. One cannot read Daniel's prayer without realizing that the brilliant statesman was trying to bring his people into the directive will of God.

The heavenly Father is not found of those who seek Him with disguised motives. The standard of Jeremiah and Daniel closely parallels that of Christ, who said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

(3) The Key Fact is that God's Love is Immeasurable.

"I have loved thee with an everlasting love."

This text is far too extensive in its meaning for sole application to one little group of people called "Judah." It is indicative of God's immeasurable love for all creation. He cannot compromise with sin, but pities those who become duped and bound victims.

How tragic is the fate of those who live sinful lives, alienated from God . . . and through wrong choice must enter eternal banishment with these words ringing in their souls! . . . "I have loved thee with an everlasting love."

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Lesson Number 2

December 25, 1949

THE SAVIOUR'S BIRTH AND LIFE

Isaiah 7:14; 9:2-7; 11:1-5;
Luke 2:1-14.

MEMORY TEXT: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11.

(1) The Key Word of the Lesson is "Wonderful."

The supernatural pervaded every phase of the Saviour's earthly existence. Centuries before He came, prophets miraculously foretold, in intricate detail, the manner of His coming and fashion of His life. Supernaturally conceived and miraculously protected, the aura of heaven clung during the entire pilgrimage on this planet. Even common people noted it and commented; "Never man spake like this man."

And yet His life partook fully of perfect humanity—like the humanity of Adam before the fall. It is true that He became sin, but by substitution, rather than personal nature.

"Unto us a child is born." What is more appealingly human than a new-born infant? This one slipped into the world almost unnoticed . . . and yet Isaiah's prophecy had correctly announced that He would be a "Prince."

*How silently, how silently,
The wondrous gift is giv'n!*

To only a few humble folk was it revealed that the Saviour had been born, which was Christ the Lord.

Certain babies—a prince, an heir to a throne or a fortune, have been born into the world accompanied by the fanfare of music, roaring guns and flaming fires. But the Prince of the Universe arrived in a manger and was wrapped in swaddling clothes.

Humble birthplaces have cradled many of history's leaders. Martin Luther was born among the mines. An unimposing cottage in Stratford-on-Avon was the birthplace of Shakespeare, the bright star of English literature. Columbus, discoverer of a new world, was born in poverty at Genoa.

Isaiah called Him "Wonderful." He was wonderful in birth, "conceived by the Holy Ghost, born of the virgin Mary," says the Apostles' Creed. He was wonderful in life, "in him is no sin," I John 3:5.

Fulton Oursler, a contemporary writer whose literary output was formerly repugnant to Bible-believing Christians, be-

came a convert by meditating upon the birth and life of the Master. Prior to conversion, he called himself a "contented agnostic."

In his book, "The Greatest Story Ever Told," the reader comes upon this striking phrase:

"God who had fashioned time and space in a clockwork of billions of suns and stars and moons, in the form of His beloved Son became a human being like ourselves . . . He was born in a stable and lived as a workingman and died on a cross. He came to show us how to live, not for a few years, but eternally. He explained truths that would make our souls joyous and free."

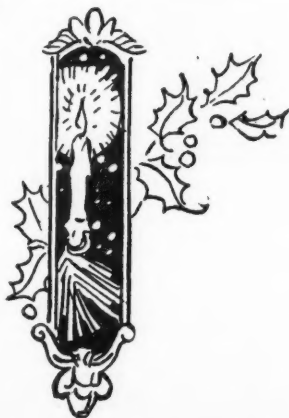
(2) The Key Verse is Isaiah 9:6.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

This passage contains two lines of prophecy. The early part refers to the first coming of Christ, while the balance speaks of His glorious return.

Selfishness, greed and thirst for power, blinded Jewish leaders to the dual nature of the prophecy. The Maccabees had just led them through a struggle against Rome. They wanted a king. They had no interest in a Saviour.

In giving the Saviour the names Wonderful, Counsellor, The mighty God, the Everlasting Father, The Prince of Peace, Isaiah was looking beyond the first advent. None of these appellations fitted His lowly birth and life as a "man of sorrows." The future will reveal their aptness as King of kings, Lord of lords and Prince of peace.



Defender . . . 29

(3) The Key Fact is that History Vindicates the Inspired Prophets.

Why was the Saviour's birth foretold seven centuries in advance?

There have been several beneficial results of that early proclamation: For ages, it was a source of comfort to devout people, to have the prophet's assurance of a day when One would so reign that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Further, the explicit fulfillment of the prophecies concerning His first advent, lend assurance today that those referring to the second will also be fulfilled. "Unto them that look for him shall he appear the second time without sin unto salvation." Hebrews 9:28.

Lesson Number 3

January 1, 1950

THE CHURCH BEGINS ITS MARCH

Acts 1:1-14

MEMORY TEXT: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

(1) The Key Word of the Lesson is "Began."

There can be no question but that Luke wrote the book of Acts. In the introduction, he refers to his earlier composition, setting forth what Jesus, "began both to do and teach."

The word "began" is a clue to our studies covering the first 13 Sundays of

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Jesus came with authority to give orders. He leads a mighty army equipped with spiritual weapons—"the captain of their salvation." Hebrews 2:10. Members of the true Church may sing:

Like a mighty army moves the Church of God,

Brothers, we are treading where the saints have trod.

We are not divided, all one body we,

One in hope and doctrine, one in charity.

The term "Church" is defined by the People's Bible Encyclopedia as follows:

"The New Testament Greek word is *ek-klay-see-ah*, called out, 'the called' or 'the elect.' The fundamental meaning thus appears to be the whole company of true believers—those called out from the world into spiritual communion of which Christ is the head."

Mark recorded the Captain's marching orders as, "Go ye into all the world, and preach the gospel to every creature."

Despite fierce opposition from the Jews on one hand and pagan mythologies on the other, the little Christian band succeeded in circulating the Gospel throughout the Roman Empire in approximately one generation.

The Apostles did not depend upon their own judgment where matters effecting the Church were concerned, but labored in cooperation with the Holy Spirit. By prayer and fasting, they found the mind of God and carried out the program of evangelism with such zeal that even enemies credited them with "turning the world upside down."

Jesus inaugurated His earthly program with such authority that those who saw and heard Him were amazed. Matthew 7:28-29. The apostolic ministry represented an extension of the same task.

By this means, the gap was bridged between the personal ministry of our Lord and completion of the New Testament canon, thereafter the authoritative source of faith and practice, to which the Church must defer.

Luke, writing under inspiration, pieced

together many thrilling accounts and adventures of the first Christians. But the book is more than a chronology of exhausting travels, daring escapes, enemy intrigues and spiritual victories. The treatise is intended to reveal to us the processes through which Christ proceeds toward ultimate triumph over sin and Satan. The agents of the conquest were men, recruited from many classes, empowered by the Holy Spirit.

(2) The Key Verse of the Lesson is Acts 1:8.

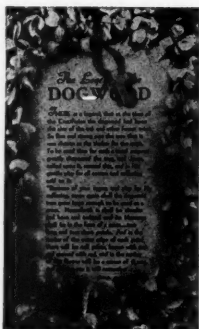
"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ."

Luke recorded Christ as saying "Tarry." Mark quoted Him as saying "Go." The one compliments the other. First, tarry . . . then go!

Believers were first to be endued with power to witness effectively. Then, fanning out in all directions, they were to tell the good news as they went, near at hand, then far afield, until all men were reached for Christ.

Immediately after speaking these words, His feet began to leave the earth. Soon a cloud received Him out of sight. The Lord's last message to us deserves to be deeply pondered. Have we strayed from the divine order in the twentieth century, witnessing in our own way and in our own strength?

The primary purpose of the baptism of the Holy Spirit was to equip disciples and fit them for service. In a world where men and women are being swept along into hopeless eternity, it is important that



Dogwood Crosses

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every Christian be as well equipped as possible, to pull as many as possible like brands from the burning.

(3) The Key Fact is that Christ Will Return in the Same Manner as He Departed.

The promise of Christ's return apparently served to quiet the disappointment of the disciples after they saw Him vanish in the heavens. None of them could possibly have grasped the magnitude of their assignment in carrying the Gospel to the "utmost part of the earth." The then-known world amounted to little beyond the bounds of the Roman Empire.

The vigor and dispatch with which they carried the message, in an age of primitive transportation and communication, is sufficient to shame the Church of our day. Despite communication and transportation systems approaching the speed of sound, we have not completed the task so bravely begun nineteen centuries ago! We remain sadly lacking in both vision and zeal.

Lesson Number 4

January 8, 1950

AN ANOINTED CHURCH

Acts 2:1-4, 14-17, 37-41

MEMORY TEXT: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

(1) The Key Word of the Lesson is "Filled."

Although the Old Testament speaks of certain individuals receiving the Holy Spirit for special tasks, it was not until "the day of Pentecost was fully come" that He became manifested as indwelling and empowering whosoever would receive Him.

After the ascension demonstration, the little band of believers retired to the upper room headquarters in Jerusalem. The vision of their responsibility and need of anointing for the task ahead, must have become sharper as the ten days prayer meeting progressed. Selfish interests were dissolved and the disciples became of one mind and one accord. Magnificent groundwork for a mighty revival in any Church!

Three "manifestations" accompanied the filling of the waiting believers by the Holy Spirit . . . a sound, such as would be expected from a blast of rushing wind . . . the appearance of "tongues" which resembled fire, dividing and resting upon the heads of each of them . . . and the ability to so witness that the multitudes gathered in Jerusalem, could understand

according to their diverse languages.

"God's creation of human personalities with their capacities and gifts is marvelous; but human personality enters into its true development only as it yields to the will of God, and then is infused with the Holy Spirit." *Higley Commentary*.

(2) The Key Verse is Acts 2:41.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

The receiving of the Spirit precipitated an overwhelming wave of evangelism. Peter took his cue from the slighting remark of a bystander (Acts 2:13), and preached a sermon of such power that the hearers were struck to their hearts.

Every apostle became a street preacher, that day, on the narrow thoroughfares of Jerusalem. There were probably 120 burning testimonies fearlessly told. Before the day was done, 3,000 souls were converted, baptized and added "unto them."

"The promise" of which Peter spoke in quoting Joel's prophecy was not only for the apostles, but also their hearers . . . and not only for them, but "as many as the Lord our God shall call," even those afar off.

Today, many sincere Christians testify to the fulfillment of "the promise" in their own experiences, although there is a wide diversity of testimony as to the individual effects accomplished by the baptisms. The important fact is that the Spirit still endues witnesses with power for performing God's work in the world.

(3) The Key Fact is that the Personality and Attributes of the Holy Spirit Are Known to Us.

The doctrine of the Holy Ghost has about it the difficulty that belongs to that of the Trinity, or the existence of God—the difficulty that arises from the narrow limits of human understanding. Nevertheless, the Scriptures contain sufficient information, plainly stated, to make co-operation with Him possible. The chief topics respecting the Holy Ghost are:

1. His personality; 2. His deity; 3. His relation to the other two members of the Trinity; 4. His office and work.

Personality: The Scriptures which ascribe distinct personality to the Father and Son are equally explicit regarding the

third Person of the Trinity.

Matthew 3:16-17; 28:19; John 14:16-17; 15:26. Personal pronouns are used in referring to Him. John 16:13-14; Acts 13:2. Attributes of personality, self-consciousness and will are ascribed to Him. I Corinthians 2:10; 12:11. He instructs, regenerates, sanctifies and comforts. John 16:13-14; I Peter 1:2. We are warned not to "sin against," "resist," "grieve," or quench the Spirit. Matthew 12:31-32; Acts 7:51; Ephesians 4:30; I Thessalonians 5:19.

Deity: The deity of the Holy Ghost has been little disputed in the Church by those who have admitted His personality.

He is distinctly called God. Names are given to Him that properly belong only to God. Acts 5:3-4; 28:25; Hebrews 10:15; II Corinthians 3:17, 18; Jeremiah 31:31-34. Such divine attributes as knowledge, sovereignty and eternity are ascribed to the Holy Ghost. I Corinthians 2:11; 12:11; Hebrews 9:14. Supernatural works as creation and the new birth, are recorded. Genesis 1:2; Job 26:13; John 3:3-8. Worship and homage due to God also belong to Him. Isaiah 6:3-10; Acts 28:25-27; II Corinthians 13:14. Sin against Him is unpardonable. Matthew 12:31-32.

Relationship: The prevailing doctrine of the Church may be summed up: (a) The Holy Ghost is the same in substance and equal in power and glory with the Father and the Son; (b) He is, nevertheless, as to mode of subsistence and operation, subordinate to both the Father and the Son . . . since He proceeds from them and is sent as the Person through whom they operate. John 14:26; 15:26; Acts 11:17; Philippians 1:19.

Office: Van Oosterzee says: "Happily, not the sounding the depths of the Holy Spirit's nature, but the receiving and possessing of the Holy Spirit himself, is for us the main point."

He bore an important part, in the incarnation of the Eternal Son. Luke 1:35; John 1:32; John 3:34. He reveals divine truth and inspired the writing of the Scriptures. Micah 3:8; John 14:26; 16:13; I Corinthians 2:10-13; II Timothy 3:16. He supplies spiritual light to all who will accept and convicts men of sin. John 16:8-11; Acts 2:17; I Corinthians 2:4. He exercises guidance in the ministrations of the Church. Acts 13:2; I Corinthians 12:4-11.

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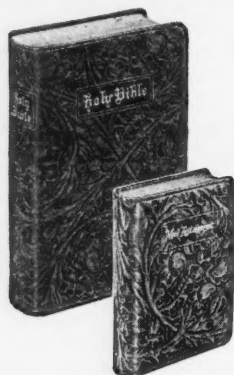
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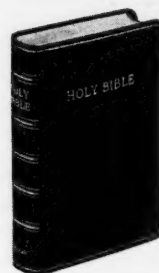
ISAIAH 33.

God's judgments against the church's enemies.

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;
15 Until the spirit be poured upon us from on high, and the wilderness

broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Leb'á-non is ashamed and hewn down: Shár'on is like a wilderness; and Bâ'shán and Câr'mel



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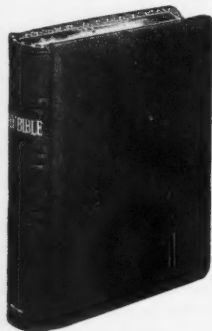
1 Elimelech, driven by famine into Moab, dieth there. 6 Naomi returning home, Ruth accompanieth her.

NOW it came to pass in the days when the judges ruled, that there was a famine in the land.

try of Mo'ab, he, and his wife, and his two sons.

2 And the name of the man was Ê-lim'ê-lech, and the name of his wife Nâ-ô'mi, and the name of his two sons Mâh'lon and Chîl'i-on, Eph'râth-ites of Bêth'-lê-hêm-ju'.

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PSALMS.

7

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief Musician upon Gittith, A Psalm of David.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

9 The LORD oppressed, a refuge

10 And they their trust in thee forsaken them thee

11 Sing praises

